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MISSOURI BAPTIST
CENTENNIAL, 1906

Missouri Baptist Centennial 1906

Containing Addresses Delivered on the Occasion of the One Hundredth Anniversary of the Beginning of Baptist Work in Missouri

WITH AN INTRODUCTION BY
REV. J. C. MAPLE, D. D.

Published by authority of the
MISSOURI BAPTIST GENERAL ASSOCIATION

COLUMBIA, MISSOURI
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Books are the messengers of the centuries. They bring to us the thoughts, the feelings, the inner lives, the ideals of the good and great. Properly selected, they enrich us with knowledge, sentiment, aspiration, resource, happiness; without them we would be poor indeed.

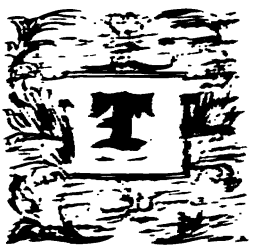
E. W. Stephens.

INTRODUCTION.

REV. J. C. MAPLE, D. D.

REV. J. C. MAPLE, D. D.

INTRODUCTION



INTRODUCTION.

By J. C. Maple, D. D.

HE year 1906 marks the beginning of the second century of Baptist work in Missouri. Last July the Cape Girardeau Baptist Association celebrated the centennial of the organization of Bethel church on the 19th day of that month. Throughout the state a deep interest was felt in giving suitable attention to this anniversary. The General Association, therefore, decided to hold the annual convocation for 1906 at the city of Cape Girardeau. On Wednesday of this assembly week the entire body, joined by many who were interested in the historic occasion, went by rail to Jackson, where they were joined by a great throng from all parts of Cape

Girardeau county, and other parts of Southeast Missouri and the program was duly observed as had been previously arranged.

Because of the absence of H. E. Tralle his paper was not read, but appears in this book as it deserves. All of the addresses were felt to be of such high merit, that the call for their publication in permanent form was unanimous. In obedience to that call this book is offered to the public. That it will prove of great interest to the present-day readers admits of no doubt, and that, in years to come, it will prove of inestimable value to the student of history, requires no spirit of prophecy to foretell.

It is not the purpose of the introduction to commend the papers printed in the book. Each one carries its own commendation, in the richness of thought expressed, and the admirable way in which it bears witness to the work of our fathers.

With no wish to repeat what has been so well told, yet with a desire to emphasize some things done, by our forerunners, the writer yields to the desire of his coworkers, and writes this prelude to the book.

In taking a general survey of the work of those first upon our field with the Gospel to preach, and the Lord Jesus to glorify in proclaiming the message he gave, we will see that they

Established Churches.

They did not stand alone. They soon found both men and women, who were willing to be enrolled among the servants of their risen Lord. So soon as the scattered sheep could be gathered into one place, they were glad to heed the call of their Redeemer and form a church. Each one felt the need of human fellowship. They had left at the old home, many who were dear to them because of the "tie that binds" all Christian hearts to those who love the common Lord. They knew they would not be true to the one Lord unless they assembled, and thereby reassured each other that they were his people. Fellowship with the Trinity is indeed the most exalted privilege conferred upon any son or daughter of humanity. Yet in all our struggles with the forces of evil within us and without, each one who tries to serve the Lord feels the

need of companionship with others of like precious faith.

There was therefore a two-fold motive impelling them to organize for greater work than could be done by single individuals. In fact, in all good endeavors, union intensifies and enlarges individuality; and greatly increases its potentiality.

In order to show that spirit of obedience that is always a characteristic of a saved soul, and to embody in an efficient way the strength that grows from a combination of harmonious spirits they must come into covenant with their Lord and with each other to "keep house" for the Great Master. Obedience to the law, and love of companionship, prompted them to unite in the formation of churches as the central force from which they could show their faith in the Teacher and the lessons he had taught by his gracious words, and his ever-living example. The very fact that the Apostle Paul, was called to be Jesus Christ's (see Romans 1:6, Revised Version) had brought him in debt "to the Greeks and the Barbarians, to the wise and to the unwise," (Rom. 1:14). When one has received the Lord

into his heart and life, he is henceforth under bonds to use all his power to save a lost world. These people may have held many unscriptural ideas, but they had something of the propulsive force of the Love of Christ.

The Wide Scope of Their Work.

They builded more wisely than they knew. With them the supremacy of the Christ and the inerrancy of the holy Scriptures, were firmly established. No doubts upon these matters found room in their hearts, and they had no words to express any thoughts that looked in that direction. They knew not how to establish the fact of their love for him "who died for them and rose again," save by acts of obedience to his commands. Had some one presented to them an exposition of Eph. 4:12 and Col. 1:18, showing as Dr. Yeaman often did in his great sermon upon "The Church the Reincarnation of the Christ," they would have feared lest it was making too free with the person of Jesus, yet so soon as they realized that the Holy Spirit had really taught this as a truth, they would have delighted to know that one whom they so loved

was thus ever with them in his own chosen way. It would have made the fellowship of the Church more sweet had they fully realized that it is the body of the Christ.

That they knew they were a part of the Kingdom of Heaven, that they were subjects of the King Immortal and Invisible, does not admit of a doubt. When riding in the wilderness, alone, with no companion but the invisible Redeemer, they often sang with overflowings of soul their songs of triumph. Some of them kept the Bible in hand and memorized whole chapters so that when the light in the cabin was too dim to read they could repeat the words of inspiration for the instruction of the families who so gladly entertained the Lord's servant. The central thought in all they did was that they might be humble instruments in glorifying the Lord Jesus. They told their own experience of his loving grace in their hearts and repeated over and over again the story of his death upon the cross. They drew this picture so vividly that often both speaker and hearers were bathed in tears. Men and women saw the bleeding Victim as in his dreadful agony he gave up his life, that the sinner might live. And as the preacher cried out

piteously, "it was my sins that nailed him to the cross; my sins that overwhelmed his pure soul with such unutterable agony," many of the hearers cried out "yes, *my sins.*" And then came, often even "boisterously," we would say in our staid notions of strict propriety, expressions of grief and manifestations of the sorrow that accompanies true repentance, but is to be differentiated from the complete abandonment of sin that is the essential feature of gospel repentance.

It was this unselfish and unrequited and widely distributed labor that laid so deep and broad the foundation upon which the present generation builds with such wonderful success.

These people were no more ashamed of the ordinances of the Church of the Lord Jesus than they were of the Lord himself. That which was good enough for the Lord Jesus to submit to, and wise enough for him to command to be observed in perpetuity, had for them no dread. They were sure that what Jesus did in the River of Jordan he commanded, as perpetual, upon the mountain in Galilee, when he gave the Great Commission as recorded in the twenty-eighth chapter of Matthew. They never thought of

"tinkering" with the words they found in the book, but only to let them stand, every jot and tittle the Holy Spirit had placed there, and to mean just what the Lord Himself wanted them to mean. They could say of every page of the inspired volume, "Speak, Lord, for thy servant heareth."

And this faith gave them power that will continue to amaze the "worldly wise," as long as the memory of their work continues. The object of this volume is to preserve the memory and to keep from oblivion the noble deeds of our Baptist ancestors upon Missouri soil. This writer must here say that he is fully convinced that the impulse so widely planted in the hearts of the present-day workers, and here so well executed, to preserve the record of these early struggles and triumphs, is prompted by the Lord himself. He would not have his own people forget to honor those who loved him with such singleness of heart, and served him with all their powers, and then went home to receive a reward, from his own hand, having in this life endured all manner of hardship and received only the reward of a quiet conscience and the joy of the Divine presence.

Crude Interpretations.

With all their love for the one book, these early preachers sometimes greatly mistook the meaning of the simplest words.

One good brother made, as he supposed, a careful study of the words, "Save yourselves from this untoward generation." He pronounced the word wrongly and therefore gave to it a wrong meaning. He was quite sure he was right in saying these people were those who had no tower into which to flee for protection in time of danger. They were without any refuge when the storms should beat upon them and the enemy should encompass them because they were "untowered." He was teaching no dangerous error in claiming that the unbeliever was sure to find himself unprotected in the day when all shall stand before the Judge. Ignorance is certainly not to be praised, nor should any one be encouraged to remain without a knowledge of the meaning of words in his own mother tongue, but it does seem that in some way those who love the Lord Jesus Christ are kept from advocating those theories that imperil their faith or endanger their moral standing.

I heard one man on two separate occasions quote the words "just as the twig is bent the tree's inclined," as a part of the Bible; yet he did not get angry when told the words were not found in the sacred writings, nor did he in quoting them do more than try to enforce the importance of teaching the children the truths of "holy writ."

If we write truthfully of the pioneers, we must refer to another fact. Some of them became hobby-riders. They seized upon some of the teachings of the Bible and seemed fully possessed with the idea that they had in these few points all the Scriptures contained. It made no difference what part of the Scriptures they blundered upon—for they opened the Bible at random and read what their eyes first rested upon, and being assured that it was a sin for a man to study his sermons, they found in every text the doctrine of unconditional election, foreordination and predestination taught, and felt sure they were vindicating the way of God among men, in finding such lessons there. They had some skill in "spiritualizing" every part of the Bible. It was all to them a series of allegories. They knew nothing of it as history and felt a

great pity for a preacher that could not find the few doctrines in their narrow system of theology in any verse, whether it be found in a genealogical table or in the Psalms or the Sermon on the Mount. That the merciful and allwise God did use these men for some good purpose, our faith may compel us to admit. But that they made the work of those who sought to arouse the zeal of the laity to earnest effort and a liberal support of the cause of Christ, far more difficult than it would otherwise have been, is an established fact. Here were found some of the tribulations through which the advocates of Missions had to pass. This fact, however, only kindled their enthusiasm and trained them to use tact and piety in meeting the issues of their day.

These men were often exceedingly jealous of any one who came among them, who had enjoyed the advantages of early college training. Human learning was supposed by them to turn men away from the true faith. They seemed to doubt the possibility of any one being possessed of a classical education, and yet be a Christian.

But with all this ignorance, and prejudice, they had great love for the Lord Jesus, and

when brought into contact with educated men, and had learned that these men like themselves felt deeply their dependence upon the sovereign grace of God, and could from their hearts exclaim:

"I am a poor sinner and nothing at all,
But Jesus Christ is all in all,"

they often began to see that there was yet much to learn and became far more humble and useful ministers of the Gospel.

It was, after all, greatly to the credit of their minds and hearts that they were willing to do so much that the next generation of preachers should far surpass them in their preparation for the work of the ministry.

Let us of this day, as far as is consistent with integrity, forget their foibles and pass over the follies of those who blazed the way in the wilderness for us, and delight in the work they did. With no greater opportunities than they had, we might fall behind them in effective work.

They were faithful up to the full extent of their knowledge. If they did seem to despise that which we know is necessary to great usefulness, yet they had not been brought into contact with those people who had been blessed with

educational advantages. They interpreted the words "knowledge puffeth up" as applicable to learning of every kind. Had they made a full study of the priceless value the Word of God, both in the Old Testament and the New, places upon knowledge, they would have learned that the more one knows of revelation, the less he sees in human wisdom as a basis of true life.

The writer of this paper once assisted in the ordination of a pious man, who felt called of God to preach. There was present a feeble remnant of that age when men believed hard study was an injury to genuine piety. From this lingering remnant came a question to the candidate implying that constant study was prompted only by human ambition, and that the only purpose of the student of the Scriptures was to make a reputation among men. At once a decision was reached that the text for the sermon—for I knew I would be called upon to preach the ordination sermon—should be "Study to show thyself approved unto God," etc. (2 Tim. 2:15.) Between the time when this purpose seized hold upon the preacher and the hour for the sermon, much concentrated thought was given to preparation. Of course the necessity of study to

secure God's approval was urged with whatever of strength the preacher possessed. In a somewhat intimate acquaintance with that brother for a number of years following this event, the subject of hard and earnest study of the One Book, never received from him any word of condemnation, at least not in the presence of this writer. Perhaps we ought to say in justice to these men, who did labor with sincere desire to advance the Kingdom of the Christ, that they did the best they knew. Had there been at the beginning of the century just past, even a few teachers of wider knowledge and larger attainments, with tact to get close to these men, many of their great mistakes would have been avoided.

The Later Period.

If we will now move ahead and take up the half way period between 1806 and 1906, we shall find a very different state of affairs. We had then our college in its early beginnings. Many other schools had been established and a body of vigorous and intelligent men were both sowing and reaping upon the enlarged and ever enlarging fields of our great state. We had then our A. P. Williams, the able and profound ex-

positor; R. S. Thomas, the accomplished linguist and accurate thinker, who in the use of perfect English, never had a superior and seldom an equal; and there was Dr. Wm. Thompson, the greatest orator the state has every possessed—but why mention names?

When the present workers came upon the field they followed a roll of giants. They were the men whom God created for that time. All over the state, even among those who were not Baptists, a sentiment favorable to our principles had been planted. They had, except in a very few localities, uprooted the false idea that Baptists were an illiterate people. Not only had they removed many prejudices against our people, but they had planted the principles that distinguish us from other denominations so deeply in the minds of the masses that those who followed them found a large portion of the population ready to become Baptists when an opportunity came to them. Much of the reaping of this day is from the good seed of the Kingdom sown by these able and consecrated men.

The Coming Century.

I have no desire to claim the gift of prophecy, but with the present outlook, I can but proclaim my faith in a glorious future for Missouri Baptists. We have, as a people, learned to attend to our own business. We are not trying to manage the affairs of other denominations of Christians. We are willing that they shall do all the good they can. But our mission is to save the lost and then aid them in coming into the full measure of their freedom by becoming the advocates of the truth, the whole truth and nothing but the truth. We are satisfied so long as we stand upon the inspired teaching of our divine Master and follow in the footsteps of the inspired Apostles. If it should appear to others that we are stubborn in not yielding to any persuasion, in which we cannot see the teachings of Him who is head over all things unto the church, which is his body, we will bear the reproach and go on singing:

> "How firm a foundation ye saints of the Lord,
> Is laid for your faith in His excellent word."

If it should please the Master to delay his coming, until Missouri Baptists shall celebrate

the opening of another century of work in this state, then with the joy of heaven increased thereby, we will look down from above upon a vastly increased band of loving toilers, still advocating the same principles, still triumphing in the name of the same Lord, and still moving onward to yet greater victories.

ADDRESS OF WELCOME.

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ADDRESS OF WELCOME.

By Rev. A. M. Ross, Pastor, Jackson Baptist Church.

T becomes my pleasant duty in behalf of the people of Jackson, and especially the members of the Baptist church, to extend to these delegates and visitors a most hearty welcome into our midst. We are grateful for the chain of circumstances that brings so large a part of this centennial program to the very door of our Jackson people. It is eminently fitting that you are assembled here in the home of the church which comes nearer being a lineal descendant of the old Bethel church than any other. We are glad you are here because of what you have in store for us and because of the significance of this occasion.

It is a thing highly appropriate that Baptists should take time for a centennial celebration,

and climb like Moses of old, to the top of Pisgah's lofty height and view their promised land. Then, too, I am persuaded that Moses, while on that enchanted eminence, turned from the scenes of Canaan, and reviewed that Wilderness journey with its wonderful history. To-day, while Baptists and their friends are assembled on this auspicious occasion, to review their glorious achievements during the first century of their efforts in Missouri, may we not let our retrospective vision sweep back across the centuries to view for a moment the beginnings of Baptist history, when that man sent from God, eloquent and mighty, turned the wilderness of Judea into a scene of momentous activities? Since that epoch, the world has had to reckon with Baptist doctrine and Baptist thinking. From the days when John the Baptist began his preaching in the wilderness until this good hour, we have never been without a wilderness in which to preach. Then, too, it should be remembered that our liberties to preach the Gospel were not always co-extensive with the wilderness, but full many a time were confined to the narrow limits of dens and caves in the mountains. It shall be a glad day in the world's history, when all

patrons of our doctrine shall in all parts of the earth and at all times, be unshackled in their mission to set forth the teachings of Christ.

It is a glorious thing that we assemble here to recount our blessings and take stock of our heritage in matters concerning our faith and what it has wrought. No century of Baptist history equals in its achievements that which was accomplished by the Christians of the first century A. D., who were all Baptists. To claim that all Christians in this century were Baptists, may appear to some, an extravagant statement, but it is truly a matter of claiming what belongs to us. In obedience to the exalted commands of their Lord, those Baptist Apostles of the first century began at Jerusalem the herculean task of bringing the world to Christ. They preached a powerful gospel and it wrought a wonderful effect. And when the Lord wanted to give to the world the New Testament, every man that he used in writing the entire Book was a Baptist. This being so, it ought not to be regarded such a strange thing that reading the New Testament is a sure way to make Baptists, and, that they outstrip the world in their interpretation of the Book.

I shall quickly conclude these historic suggestions lest I trespass upon some field of thought covered by the chosen speakers for the day.

This afternoon, you are to visit the site of old Bethel church. There you will see the graves of some of the pioneers in God's Kingdom west of the Mississippi river. There your feet will tread upon holy ground. Let this centennial occasion carry you back to the days when those sturdy pioneers met down there in the rude log house where the Lord God was pleased to be one in their midst and make the place holy. It was there that they found the source of strength and courage for their pilgrimage. Like Israel of old, there, they received the manna from heaven which preserved their lives while they crossed the wilderness and made it possible to bequeath unto this and succeeding generations, a land which, indeed, flows with milk and honey—a Canaan not beyond the Jordan, but beyond the great Mississippi river.

CENTENNIAL DAY.

MISS MAE BROWN.

Who assisted in unveiling the monument.

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... MISSOURI BAPTIST GEN... ASSOCIATION 1906.

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...t. Bethel Baptist church was ...se of worship was two miles ... Missouri. This was the first ...h organized west of the Mis... remained a permanent or...

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CENTENNIAL DAY.

From Minutes of Missouri Baptist General Association 1906.

T 9:45 o'clock Wednesday morning, October 24th, the Missouri Baptist General Association assembled in the meeting-house of the Baptist church at Jackson, Missouri. Over three hundred delegates had gone by special train from Cape Girardeau to Jackson for the purpose of celebrating the centennial of Baptist organization west of the Mississippi river.

On July 19, 1806, Bethel Baptist church was organized. Its house of worship was two miles south of Jackson, Missouri. This was the first non-Catholic church organized west of the Mississippi river which remained a permanent organization.

Moderator E. W. Stephens called the meeting to order and requested Rev. Wiley J. Patrick of Bowling Green to lead in prayer.

At the request of the Moderator, Rev. J. C. Maple of Cape Girardeau presided and introduced the speakers.

Rev. T. H. Jenkins of Marble Hill, Missouri, read a paper on "Old Bethel."

Rev. W. H. Burnham of Fulton read a paper on "Domestic Life in Missouri One Hundred Years Ago."

Rev. G. W. Hatcher of Carrollton gave an address on "Home Missions in Missouri During One Hundred Years."

Rev. R. L. Davidson of Kansas City spoke on "Foreign Missions in Missouri During One Hundred Years."

Rev. J. F. Kemper of Carthage had for his theme, "State Missions in Missouri During One Hundred Years."

Rev. H. E. Tralle of Kansas City had prepared a paper on "Sunday-Schools in Missouri for One Hundred Years." He was unable to be present but sent his paper. It was ordered that his paper should be printed in the memorial volume containing the proceedings and addresses of this meeting.

Rev. H. E. Truex of Mexico spoke on "The Baptist Trend in Missouri."

Rev. J. P. Greene of William Jewell College spoke on "The Growth of the Educational Idea Among Missouri Baptists."

Milford Riggs, C. M. Truex and Lester S. Parker were appointed as a committee to recommend a plan for preserving the addresses of this occasion.

Rev. J. T. Love of Home Mission Board, Atlanta, Georgia, offered the closing prayer at morning session.

Wednesday Afternoon.

The meeting was held on the site of Bethel Church-house two miles south of Jackson.

The ground, including the cemetery lots, had been cleared and a granite monument had been erected. The occasion for holding the session here was the unveiling of this monument which had been purchased through the generosity of a number of Missouri Baptists.

Moderator E. W. Stephens called the session to order and asked Rev. S. F. Taylor of St. Louis to offer prayer.

Dr. W. G. Tyzzer of St. Louis led in singing "How Firm a Foundation." Right delightful was it to hear the vast throng gathered at this

historic spot join in singing this hymn, dear to the Christian world. The old tune was used.

Rev. Manly J. Breaker moved that Mrs. E. W. Stephens of Columbia and Miss Mae Brown of Jackson, at the proper time, unveil the monument. It was so ordered.

The minutes of this meeting were recorded by the secretary as he used the monument as a desk.

E. W. Stephens delivered the address in which he set forth "The Reason for Baptist Existence and Baptist Work One Hundred Years Ago and Now." Mrs. Stephens and Miss Brown unveiled the monument.

The monument, which stands about four feet high, is of gray Vermont granite. Its base is of red granite. The inscription is: "Here stood Bethel Baptist church, the first permanent non-Catholic church west of the Mississippi river. Constituted July 19, 1806, with these members: David Green, Thomas English, William Mathews, Leanna Green, William Smith, Jane English, Agnes Ballou, Thomas Bull, Clara Abernathy, Catherine Anderson, Anderson Rogers, Edward Spears, Rebecca Randol, John Hitt and Frances Hitt.

"WHAT HATH GOD WROUGHT!"

Each person present deposited a stone at the base of the monument.

It was moved that T. H. Jenkins, M. L. Thomas and A. M. Ross be a committee to secure and preserve the Bethel Church record book.

"All hail the Power of Jesus Name" was sung. Rev. T. L. West of Carrollton led in the closing prayer.

E. W. STEPHENS, Moderator.
A. W. PAYNE, Secretary.

October 24, 1906.

The committee referred to above to recommend a plan for preserving the addresses of this occasion, reported at the night session recommending that the addresses and everything pertaining to the celebration, be published in a cloth-bound volume, and that a committee be appointed to have the matter in charge. The report of the committee was adopted, and the moderator appointed Milford Riggs, D. D., Rev. C. M. Truex, and Mr. L. S. Parker. The committee respectfully submit this volume as the result of their work.

DELEGATES AND VISITORS.

ENROLLMENT MISSOURI BAPTIST GENERAL ASSOCIATION—1906.

Life Members.

John P. Greene, G. W. Hatcher, Mrs. G. W. Hatcher, J. E. Cook, T. L. Powell, G. W. Hyde, J. C. Maple, Mrs. J. C. Maple, S. M. Brown, Wiley J. Patrick, J. C. Armstrong, Sam Frank Taylor, E. W. Stephens.

Delegates.

Audrain—

Laddonia—H. B. Rice, R. B. Swift, Wm. Elder.

Mexico—H. E. Truex, J. A. Guthrie, J. W. Keltner.

New Hope—W. D. Pullis.

Vandalia—J. Q. Partee.

Barton—

Lamar—W. R. Painter.

Bear Creek—T. M. Green.

Montgomery City—R. S. Paul.

Black River—M. V. Baird.

Cardwell—J. P. Walsh.
Kennett—J. M. Blaylock, Hattie Satterfield.
Malden—M. Wofford.
Senath—Mrs. J. M. Baird, Mrs. Huldah McDaniel.
Shanfield—J. C. Martin.

Blue River—B. F. Harding.

Calvary—F. C. McConnell, Mrs. F. C. McConnell.
Emanuel—Dr. A. E. Eubank, Mrs. A. E. Eubank.
Independence—W. T. Campbell.
Liberty, Second Church—F. W. Eberhardt, John S. Major, J. E. Cook, J. W. Beville, G. E. Kennedy.
Michigan Avenue—R. M. Inlow.
Olive Street—Samuel J. Porter.
Swedish—Axel Webster.
Tabernacle—R. L. Davidson, Frank S. Casey, R. F. Jaudon.
Westport—Claude Kelly, Mrs. Roma J. Wornall.

Cane Creek—R. P. Chenault, M. W. Cotton, J. J. Greer.

Doniphan—W. W. Martin. W. C. S. Lackey, Mrs. C. H. Martin, S. A. Wilkinson, Mrs. S. A. Wilkinson.

Poplar Bluff, First Church—J. F. Savell, Mrs. J. F. Savell, B. Duncan, Mrs. B. Duncan.

Piedmont—V. A. Bell.

Grandin—Mrs. J. M. McGhee.

Cape Girardeau—A. M. Ross.

Cape Girardeau Church—T. J. Duvall.

Charleston—J. H. Summers.

Pleasant Hill—Mrs. Laura Pool, T. J. Pool.

Charleston—W. W. Lair, Mrs. Dora Bridges, Mrs. E. J. Lair, T. J. Wilkinson, James P. Bridges.

Oran—Mrs. J. W. Clemson.

New Bethel—R. Kennedy.

Sikeston—Mrs. T. A. Bowman.

Concord—C. N. White.

Jefferson City, First Church—L. S. Parker.

Christian County—J. W. Wray.

Ozark Church—Bessie Williams.

Cuivre—Troy Church—John T. Mason.

Daviess County—S. W. Brandom.
Gallatin—O. L. Wood.

Dixon—Walker Matthews.
Belle—W. J. Spurgin.

Dry Fork—W. T. Martin.

Eleven Points River—W. A. Norman.

Franklin—
Union—M. A. Hollis.
Farmington—S. P. Brite.
Flat River—C. F. Whitlock, J. O. Jones.
Desloge—E. H. McClenahan.
Bismarck—H. J. LaTour.
Leadwood—W. G. Reeves.

Gentry—J. B. Seat, C. D. Burnham.
Stanberry—J. Ben Sims.

Greene—J. J. Parten.
Springfield, First Church—W. O. Anderson.

Harmony—M. S. Humphrey, J. S. Price, R. C. Miller.
Sedalia, East Church—Chas. Hoffman, Mrs. Chas. Hoffman, Mrs. R. C. Miller.
Sedalia, First Church—Mrs. Della S. Taylor, Carrie W. Norem.

Jefferson County—
Lebanon—J. C. Bailey, Mrs. J. C. Bailey.
Festus—W. J. Couch.

Lamine—
Boonville—W. H. Stone.

Lafayette and Johnson—R. T. Mansfield, Miss Nellie M. Lohoff.
Lexington—Mrs. R. T. Mansfield, W. H. Chiles, Milford Riggs.
Holden—J. T. Nevins.
Warrensburg—Mrs. M. F. Smith, Mrs. Bowman Jarrott.

Lawrence County—Norman Gibbs, Euphrates Boucher.
Pierce City—M. E. Broaddus.
Mt. Vernon—John F. Record, J. S. Conner.

Linn County—J. C. Cox, J. L. Leonard.
Marceline—W. D. Bolton.
Brookfield—J. U. White.

Little Bonne Femme—W. H. Burnham.
Fulton—Mrs. Laura Stephens, G. H. Swift.
Sturgeon—Mrs. R. M. Fountain.
Columbia—W. B. Peeler, Mrs. W. B. Peeler, Mrs. E. W. Stephens, S. S. Keith, Millard L. Thomas, Mrs. M. L. Thomas.

Ashland—C. J. Biggs.
Dry Fork—J. R. Reynolds, Mrs. J. R. Reynolds.

Macon—T. W. Wittenbraker.

Miller County—
Eldon—W. A. Pipkin.

Mt. Pleasant—
Keytesville—James L. Applegate.
Moberly, First—Mrs. Anna Firth, Mrs. A. G. Drehl.
Pleasant Grove—Mrs. J. A. Pitts.
Salisbury—S. Y. Pitts.

Missouri Valley—John T. Morris, W. W. Thomas.
Carrollton—B. O. Austin, T. L. West, Thomas Archibald, Mrs. Thomas Archibald.

Mt. Zion—J. L. Presser.
Armstrong—Mrs. M. E. Allen.
Fayette—Miss Nannie Keyser.

Nevada—
Milo—J. J. Cox.

North Central—Miss Mayme Quackenbush.
Milan—A. W. Quackenbush, Mrs. A. W.

Quackenbush, Miss Grace Quackenbush, Walter Shroder.
Unionville—W. A. Bruce.
North Liberty—
Plattsburg—B. D. Weeks.
Northwest—Chas. Hyslop.
Pulaski County—W. A. Lumpkin.
New Madrid—J. O. Willett, H. Patterson.
Evergreen—R. W. Maxey.
Hayti—Theo. Whitfield.
Holland—J. R. Kearney.
Reynolds County—Wm. Shy.
Saline—Chas. Auer, S. H. Carter.
Gilliam—J. E. Norvell.
Slater—W. P. Clark, Mrs. J. G. Reynolds, Miss Bettie Quisenberry, Com. P. Storts, R. L. Haines.
Marshall—J. W. Taylor.
Miami—Arthur S. Allen.
Salt River—Bowling Green—A. G. Raufer, J. B. Crouch.
Spring River—Carthage—J. F. Kemper.
Joplin, Second Church—Herbert Wilson.
St. Clair—Osceola—Wallace W. Lawton.

St. Francois—Marble Hill—T. H. Jenkins.
Fredericktown—C. M. Whitner, H. A. Smoot, Mrs. H. A. Smoot, C. S. Marsh.
St. Louis—W. H. Mayfield, E. V. Kyte, A. W. Payne, Miss Eleanor Mare, E. G. Davis.
Euclid Avenue—S. E. Ewing, Miss Adalee Branham.
Immanuel—M. J. Breaker, Mrs. M. J. Breaker, Mrs. Christopher.
Water Tower—L. H. Williams, Mrs. L. H. Williams.
Second—W. C. Bitting, S. A. Bemis, Mrs. J. B. Thompson, C. H. Hands.
Tower Grove—George Steel.
Grand Avenue—A. W. Claxon, Mrs. A. W. Claxon.
Wetzel Memorial—B. N. Timbie, M. W. Leet, Mrs. M. W. Leet, Mrs. W. A. Kingdon, Miss Mina Aft.
Third—W. J. Williamson W. G. Tyzzer, Chas. P. Senter, A. C. Ritchey, Kelly R. Chandler.
De Soto—W. J. Ward, D. P. Montgomery, F. Schmitz, Mrs. Addie Schmitz.
Lafayette Park—John Mare, Miss Gertie L. Ward.

Delmar Avenue—John T. M. Johnston, Archibald Carr, J. H. Roblee, Albert Nay, J. E. Franklin.
West Park—Robert L. Lemons.
Fourth—G. H. Murch.

St. Joseph—G. E. Benson.
Maysville—W. A. Boyd.
St. Joseph, First Church—T. W. O'Kelley.
Patee Park—J. E. Hampton.

Stoddard County—Bloomfield, First Church—Thos. B. Turnbaugh.

Tebo—C. M. Truex.

Texas County—C. E. Elmore.
Houston—W. C. Armstrong.

Union—L. B. Harris.
West Plains—J. A. Truex, S. J. Holt, E. H. Robinson.

Wayne County—E. C. Robertson.
Lebanon—John T. Collins.

Webster—James Bridwell.

Wyaconda—LaGrange—John W. Crouch.

RECAPITULATION.

Life Members	13
Messengers from Associations	53
Messengers from Churches	194
Total Enrollment	260
Enrollment 1905	476
Enrollment 1904	434
Enrollment 1903	462

These messengers represent 50 Associations and 107 Churches.

OLD BETHEL.

REV. T. E. JENKINS.

OLD BETHEL.

By Rev. T. H. Jenkins.

I. Founding.

O-DAY we stand on holy ground, made so by the deeds of heroic faith. The dust of those who founded and fostered our Baptist faith in this wilderness one hundred years ago is deposited in this cemetery. Methinks the angels are here standing guard over this holy city of the dead. Let us remove, as it were, our shoes from off our feet.

"The steps of a good man are ordered by the Lord." Abraham was called and went out not knowing whither he went; but God knew. Moses, ordered by Jehovah, marched up to the Red Sea and passed through on dry ground. Joshua compassed the city as he was ordered to do, and the walls of Jericho fell down. Those who have

REV. T. H. JENKINS.

sons and three daughters and settled on what is known to-day as Randol creek. Soon the Englishes, Hitts, Sheppards and others joined the consecrated colony. Hitherto, pure Christianity had not found a home in these primeval forests. The settlers built their rude log cabins and in them the first religious exercises were had. Frequently the sympathizing Savior appeared in the midst of these humble worshipers assembled in their lowly homes, showering his peace and consolation in the hearts of his people.

In 1799 joy was brought to their hearts and homes by the appearance of an aged Baptist preacher, Thos. Johnson by name. As a missionary to the Indians he was at home in this frontier settlement. He doubtless came at his own expense and, perhaps, at the risk of his life. To the few settlers he preached the gospel, though it was in violation of the law of the Territory. His preaching was a great comfort to the faithful and the means of the conversion of others. He was no doubt, the administrator of the first scriptural baptism in the Territory. The place was Randol creek, and the candidate was Mrs. Agnes Ballou, who afterwards became a constituent member of Bethel church.

Six years passed by before another preacher came. In the year 1805 Eld. David Green, a native of Virginia, but then a resident of Kentucky, visited the Territory. He stopped first among the settlers of Tywappity Bottom, near the present site of Commerce, Scott county. There he found a few Baptists and organized them into a church of some eight or ten members. The same year he visited the Baptists in the vicinity of Cape Girardeau; and, after preaching to them, returned to Kentucky. The condition of his brethren in the Territory rested so heavily upon his mind that he could not remain in Kentucky. Accordingly the next spring he came with his family and located in this vicinity. With the assistance of Deacons Geo. Laurence and Henry Cockerham of Tywappity Bottom church, he organized Bethel church July 19, 1806. Brother Green and wife became charter members and he served them as their first pastor till his death, December 9, 1809. This pioneer preacher and organizer deserves more honor than Missouri Baptists have given him; and if his grave can be found a suitable monument should mark his resting place.

The Tywappity church does not seem to have been very vigorous at any time. Peck says: "This feeble body became extinct, but was reorganized in 1809, or another church occupied its place, to which Eld. Jas. P. Edwards ministered in 1817." It is last mentioned in 1824, when, with only eleven members, it entered the Cape Girardeau Association. Apart from its connection with the Association, its labors were local. It extended no arms and planted no churches; consequently left little, if any, history. For this reason *Bethel Church* is entitled to the ecclesiastical seniority of Missouri churches. The following persons were constituted into a regular Baptist church on the 19th day of July, in the year of our Lord, 1806, by Eld. David Green and deacons Geo. Laurence and Hy. Cockerham, namely:

David Green.	Leanna Green.
Thos. English.	Jane English.
Jno. Hitt.	Frances Hitt.
Thos. Bull.	Agnes Ballou.
Wm. Matthews.	Rebecca Randol.
Anderson Rogers.	Clara Abernathy.
Edward Spears.	Catherine Anderson.
William Smith.	

As Philippi was to the evangelization of Europe; as Serampore to India and Rangoon to Burmah; so Bethel is to the evangelization of this vast American west. From this church, either directly or indirectly, sprang the first churches that composed the Bethel Association which was constituted in 1816 at Bethel meeting-house.

There had been Baptists in the United States nearly two hundred years when Bethel was organized. Rhode Island had had a church one hundred and sixty-six years. Pennsylvania and Virginia had had associations nearly one hundred years before Missouri had a church. In 1806 there were less than 200,000 Baptists in the United States and less than fifty west of the Mississippi. Now there are nearly 200,000 Baptists in Missouri. At that time the American Baptists gave about $6,000 to Carey's Foreign mission work. The first Baptists of the Louisiana Territory were Foreign Missionaries —they settled on a foreign field and soon engaged in mission work.

Founded upon the Apostles with Jesus Christ as her chief corner-stone, Bethel began the evangelization of the imperial west. Arms

were extended fifty miles north, west and south. These arms soon became churches, which, in turn, banded themselves together in Bethel Association, the first west of the Mississippi.

This association was at first in hearty sympathy and co-operation with the organized foreign mission work of American Baptists. The same convention which supported Judson in Burmah sent Peck and Welch to Missouri. To the support of this divinely appointed work of world-wide evangelization Bethel church gave, in 1818, $31.37, the largest missionary offering up to that time ever made west of the Mississippi.

For nearly forty years Bethel was an important factor in the Baptist history of Missouri: first, as leader in the Bethel Association; and later in the Cape Girardeau Association. Notwithstanding she finally drifted away on the anti-mission breakers, she had kindled such a missionary fire in the state that the combined forces of the world, the flesh and the devil have not been able to extinguish it. God grant that it may burn and shine brighter and brighter until the whole world shall have been illuminated with gospel truth.

II. Doctrine and Discipline.

Bethel believed firmly in the following fundamental doctrines: (1)) Man's total depravity and impotency to recover himself by his own ability; (2) justification by the imputation of Christ's righteousness; (3) Regeneration by the operation of God's spirit; (4) the final perseverance of the saints in grace; (5) the independence of the church in matters of government; (6) church membership to belong to believers who are baptized by immersion, etc. From the first she was strongly Calvinistic in doctrine. As expressed in her third article of faith she believed, "that God made Adam and all mankind alike in him in a state of innocency and gave him a just and holy law to keep and power to have kept it, but left him liable to fall; as he did fall and all mankind fell in him under the condemnation of that law, having thereby lost all our doing power and not able in the least measure to do anything that will cause God to love or have compassion upon us."

Thos. Wright was excluded in 1808 for denying the Calvinistic principles. A few months later Lydia Wright was excluded "for holding the erroneous doctrine of falling from grace and

for trying to lead others into the same error." At one time a man and his wife were excluded for the doctrine of man's purity in his birth.

The membership consisted of males and females, whites and blacks, residents and transients. Over all these strict discipline was maintained. The church towered in her sovereign majesty over all. She was continually "citing" some one to appear before her tribunal. Thorough investigation was always made before a decision was reached. It was a common occurrence for some one to be excluded "for failing to hear the church." Even financial, judicial and legal matters were sometimes brought to the church conference for settlement. At one time a standing committee of three was appointed to judge cases of indebtedness. The brother failing to pay his just debts in due time was required to expose his property for sale; failing to do so he was dealt with by the church. When a member was excluded it was published the following Sabbath. Joseph Lockhard was excluded for unlawful marriage. Nov. 9, 1816, "Resolved, that Sister Hannah Edwards be allowed to wear gold ear-rings for the benefit of her eyes." Flora Buckner, a black sister, was cited to give

satisfaction to the church for shouting in time of public worship. She appeared at the next meeting and was forgiven. Later a query was propounded as follows: "If a member is constrained to shout will the church bear with it? Answer, yes." In 1822 Ezekiel Hill laid in a charge against himself for killing a deer on Sunday.

III. Preachers.

From 1806 to 1867 Bethel had seven pastors, namely: David Green, Wilson Thompson, Thos. Stephens, Thos. P. Green, Benj. Thompson, John Canterberry, and Joel J. Foster.

By order of the church seven preachers were ordained as follows: April 11, 1812, Wilson Thompson and Jas. P. Edwards; June 18, 1814, Thos. Donohoe and Jno. Farrar; July, 1820, James Williams and John K. Gile; and March 12, 1825, Benj. Thompson.

Two of Bethel's pastors deserve special and honorable mention, namely: Wilson Thompson for his evangelistic spirit, and Thos. P. Green for his missionary spirit; while Benj. Thompson needs to be held up in dishonor for his anti-mission spirit and as a warning to pastors today.

WILSON THOMPSON.—A great revival under the preaching of Wilson Thompson began in Bethel church in February following the New Madrid earthquake, which began the preceding December. This revival continued nearly two years and spread to several of Bethel's arms and other settlements sixty miles away. During the revival Thompson baptized four or five hundred subjects. Among the number was his uncle, Benj. Thompson, who later served Bethel as pastor for nearly thirty years.

Wilson visited monthly his appointments in Johnson's settlement twenty miles southwest; Caldwell's settlement on the St. Francis sixty miles west; and Saline settlement forty miles north, in doing which he traveled 240 miles. His labors did not extend over three or four years in the Territory, yet during that time he was a bright and shining light. He was a great soul-winner. He left the Territory and moved east. After laboring in Ohio and other states he departed this life at a ripe age in Wabash county, Indiana, May 1, 1865.

THOS. P. GREEN.—Perhaps no man has done more to build up Baptist work in southeast Missouri than did Thos. P. Green. He became

Bethel's pastor in 1818. From the first he was an earnest advocate of the Sunday-school and mission work, even against considerable opposition from some preachers and churches. His pastorate extended through a critical period of Baptist history in Missouri. Under his leadership Bethel spoke out emphatically in favor of foreign missions even when the association took a backward step. He and his church kept in missionary fellowship with the foremost churches of America and of the world. In 1818, 1819 and 1820 Bethel led western Baptists in missionary zeal and offerings. Green was far in advance of his brethren and, while he was her pastor, Bethel was in advance of the association, on missions.

In 1828 Green joined Jno. M. Peck in establishing the "Western Pioneer" at Rock Springs, Illinois, the first Baptist paper in the West. In 1831 he acted as agent of the American Sunday-School Union and established schools and libraries in eight counties in Southeast Missouri. He became missionary under the American Baptist Home Mission Society soon after its formation. In 1834 he organized the first Bap-

tist church of Cape Girardeau with nine members and became their first pastor.

Green was an extraordinary man. In general appearance he resembled the late Thos. H. Benton. Though limited in educational advantages, he made himself a scholar. His labors were signally blessed. He had power before an audience. In fighting out a permanent victory for missions through the stormy days of the bitter conflict with anti-missionism, he rendered his greatest service to his denomination. He was largely instrumental in saving the Southeast Baptists from Parkerism and death, and to the great work of evangelizing the nations. The Baptists of Southeast Missouri should honor themselves by erecting a suitable monument in Jackson cemetery at the grave of Thos. P. Green.

BENJ. THOMPSON.—This preacher was converted in the earthquake revival in 1812. He was ordained in 1825 by Elders Thos. Donohoe, Jas. Williams and Thos. P. Green, and became pastor of Bethel the following year. The fact, that Green, the missionary leader, was succeeded by an anti-mission pastor, indicates the trend of things in Bethel at that time. She had been

strong against Arminianism, but now she becomes weak on missions. Benj. Thompson was connected with Bethel nearly a half century—27 years of which he was their pastor. Inasmuch as he was the shepherd of the flock he must answer before the Great Shepherd for the way and ways in which he led the Lord's sheep.

Bethel lost prestige when she grieved away the missionary spirit. During Thompson's pastorate the records of the business meetings are frequently as follows: "The church met in conference; all in peace and no business." When a church ceases to engage in missionary work it has little business to attend to. About the same time and for the same reason three or four other churches in this county were reduced to tombstones and corner stones. Shame must rest on the heads of Benj. Thompson and his co-laborers because they led the churches of Jesus Christ into open disobedience against their King and Redeemer.

IV. Missions.

In 1809 Bethel joined Red River Association in Kentucky and Tennessee and continued in that body till 1816, when Bethel Association,

the first west of the Mississippi, was organized. In this organization Bethel church took the lead. The movement was inaugurated and perfected at Bethel meeting-house and was called Bethel in honor of the mother church.

In the early years Bethel contributed most liberally, and furnished most of the missionaries who labored in the Association. She extended arms in every direction and sent her pastors and laymen to organize churches as follows: Boise Brule and Barren, in Perry county; Saline in Ste. Genevieve county; Providence, near St. Michael (Fredericktown); St. Francois on Castor, within the present bounds of Wayne county; Turtle (or Turkey) Creek and Dry Creek in the present limits of Bollinger county; and Apple Creek, Big Bend, Hebron and Jackson in Cape Girardeau county.

In 1817 the Triennial Convention appointed Peck and Welch missionaries to the heathen in the Missouri Territory. The brethren in the east little dreamed that there was a Baptist church at that time in the heathen west which was discussing foreign missions. Before Peck's arrival in the west, Bethel church through her wide-awake missionary pastor, Thos. P. Green, was

in the very forefront in world-wide missions. Landing at Ross' Point in 1817, Peck was surprised to find that he was in an association of seven churches. In 1818, four years after the organization of the first foreign mission board among American Baptists, Bethel church "ordered that the association correspond with the Baptist Board of Foreign Missions." Here was endorsement of a Board and instruction of messengers. She also had a monthly missionary prayer-meeting.

Peck visited Bethel in 1818 and says he found "more real friends and liberal contributors to missions in this church than in any other in the Territory." And when the association discontinued its correspondence with the foreign board, Bethel resolved to keep it up, and elected her pastor as her secretary. The mother church was ready in 1824 to go into the organization of a new association, namely, the Cape Girardeau, made necessary because of the lack of an aggressive missionary spirit in the old body.

But soon afterward Bethel selected a new leader who opposed missions. She remained more or less actively missionary till about 1830. From this time the anti-mission spirit develop-

ed till 1842 when non-fellowship with all missionary people and churches was declared. Under pastor Thompson the old church was led into barren fields and beside turbulent waters. She drifted away and finally was wrecked upon the anti-mission breakers; but not until the missionary spirit had permeated the leading men and churches of the state.

Our fathers built well, but they made two mistakes: the first was in neglecting to found a denominational school for southeast Baptists. This was detrimental and contributed largely to the second mistake which was fatal, namely, opposition to missions. Had Bethel church proposed, at the organization of Bethel Association in 1816, the establishment of a Baptist school for Southeast Missouri; and had she led off vigorously in the movement, doubtless there would have been little, if any, fight over missions; and we would have been fifty years in advance of where we are to-day.

CHANGES IN THE DOMESTIC AND RELIGIOUS LIFE IN MISSOURI DURING THE PAST ONE HUNDRED YEARS.

REV. W. H. BURNHAM, D. D.

CHANGES IN THE DOMESTIC AND RELIGIOUS LIFE IN MISSOURI DURING THE PAST ONE HUNDRED YEARS.

By Rev. W. H. Burnham, D. D.

THE year 1776 marked the grandest epoch in American history. The year 1803 marks the second grand epoch in the history of our government. The Declaration of Independence and the purchase of the Louisiana Territory must always impress the student of national development as events of greatest prominence in American history. Both events were full of promise and prophecy and their effects will be felt during the centuries to come, and by generations yet unborn. Just after the Louisiana purchase and in 1804, the Territory of Missouri was, for purposes of local government, divided into four districts.

The first was the district of Cape Girardeau, embracing the territory between Tywappity Bottom and Apple Creek and furnishing a population of 1,470 souls; the second was Ste. Genevieve, embracing the territory between Apple Creek and Meramec river, and furnishing a population of 2,870 people; the third was the district of St. Louis, lying between the Meramec and Missouri rivers and affording a population of 2,780 people; the fourth was the district of St. Charles, lying between the Missouri and Mississippi rivers and furnishing a population of 1,550 persons.

Thus the aggregate population in 1804 was 8,670, scattered all the way from Tywappity Bottom on the south along the Mississippi as far up as Salt river on the north, and up the Missouri as far as the mouth of Femme Osage Creek.

But, if 1776 and 1803 were the grandest epochs in American national history, the year 1806 was the grandest epoch in Missouri Baptist history. It was then that the first Baptist church was organized west of the Mississippi river—a *Baptist church* organically in accord with the great principles of civil and religious liberty; a

Baptist church in the very warp and woof of its constituent characteristics opposed to the horrors and blackened crimes of the Inquisition, and to all manner of civil and religious oppression; a *Baptist church* devoted to the advocacy of the great principles of the one God: Father, Son, and Spirit, of the plenary and authoritative inspiration of his word; of the total depravity of man and the consequent necessity of his regeneration by the quickening power of the Holy Spirit; of salvation by grace, of justification through faith, of perseverance through grace to glory, of independent congregational church government, of believers in immersion as the only baptism, of baptism as a pre-requisite to communion, of a general judgment; and of eternal rewards and punishments. These grand and infinitely important Bible principles are the great headlands of faith for the advocacy and establishment of which God called Baptist churches into existence in the days of the Apostles and for which he has kept them in existence ever since, and for the world-wide dissemination of which he blesses and encourages them to-day.

The subject assigned me for elucidation on this important occasion is, "The Changes that

Have Occurred During the Last One Hundred Years in the Domestic and Religious Life in the State of Missouri."

Domestic life in the State of Missouri one hundred years ago was in a very crude and primitive state. The houses consisted of one room, about eighteen feet square, and one story high. The floors were constructed of rude puncheons made by splitting open large logs, turning the split side up and resting the ends of these puncheons upon sleepers, or large logs which reached from one side of the house to the other. The fireplace was about six feet in length and the hearth in front of it, consisting of large flat rocks, was the same length and about three feet wide. The logs that made the walls of the houses were sometimes hewed on both sides, but were often left round and with the bark on. The cracks between the logs were chinked with short pieces of split timber and then daubed with mud, or covered over with plaster. The roof was made of boards riven out of choice white oak timber. There was no ceiling between floor and roof.

The clothing for both men and women was made of the lint taken from the flax and hemp

stalk. This was worn in summer, while for winter wear their garments were made of wool cut from the bodies of sheep.

Their shoes were coarse and clumsy articles made of leather tanned by a rude and tedious process.

Their mills were rude structures and great distances apart.

Their school-houses were small, log structures, furnished with seats made by splitting open small logs, smoothing the split side as best the workman could with a broad-ax, then turning the smooth side up and fastening legs under the piece of timber so that it was held about two feet above the floor. Many a day has this writer spent on seats thus constructed. Sometimes when the teacher's back was turned the boys would crowd and push each other to and fro on these seats. This was what they called *"scrouging,"* and as they "scrouged" each other first in one direction and then the other, they had to be careful about—about—splinters.

Each family owned one or two milk cows, three or four horses, about a dozen sheep, as many hogs, about twice as many geese, half a hundred chickens and a few turkeys. Such

were their homes and their equipments for making a living.

The men of that day spent part of their time clearing away the forests, opening and fencing fields, planting, attending and harvesting their crops. And part of their time they spent in fishing and hunting. Very strong was the temptation to engage in these sports. The fresh waters were crowded with the greatest quantities of excellent fish. The immense forests, reaching out in all directions from their homes, were full of buffalo, deer, turkeys, pheasants, squirrels and partridges. The swamps and sloughs, in the late autumn and early spring, were covered with ducks and geese, while on the open prairies the grouse, or prairie chickens were to be numbered by the tens of thousands. Also it must not be forgotten that the forests were infested by great numbers of wolves, bears and panthers, while the prairies, the swamps and the river-courses were constantly patrolled by great numbers of hawks and fierce eagles.

In those frontier families the children of the household numbered from four to fourteen, and the most of them, for part of the year, spent the day in school, while the father and the

older boys spent the same time at work in the field or hunting in the forests. When night came on, the family all gathered around the great bright fire that burned upon the broad hearth-stones and related the doings, the hearings and the learnings of the day. The bear wounded and escaping in the dense forests; the panther shot in the tree and falling with a heavy thud to the ground; the deer killed and brought home for a venison feast; the turkey shot and flying across the creek and falling in a dense forest of willows never to be found; the sayings of the school-teacher; the lessons that were badly gotten and poorly recited; the whipping received by one of the children and the praise bestowed by the teacher upon another; the visit paid by some neighbor living five miles away; the crazy loom and the broken spinning wheel—all came in as subjects of conversation, and, as they were discussed, the feelings of the various members of the family often warmed in tenderness and sympathy for each other. Occasionally both the father and the mother must administer rebuke for wrong or careless doing, and anon speak words of comfort and encouragement.

Then at a late hour all would retire full of good humor and mutual affection.

Often neighbors living six and eight miles distant would visit each other, and, in the language of that day, "sit till bedtime." Then for a whole-souled, good-natured season of sociality —a delightful blending of hearts—exhibitions of unmistakable, mutual affection! The night, till well towards day, was spent in relating their religious experiences, or talking about churches and preachers, and school teachers, or, in detailing their hunts, mishaps and adventures. Not infrequently did some of them have stories embodying the most shocking and hideous exaggerations. Some of these stories have come to the knowledge of this writer and the giving of them will illustrate somewhat the domestic life of that day.

One of the pioneers related that he walked out one morning before day to find a milk cow which had failed to come up the night before. As he was passing down the branch bottom, listening carefully for the cow-bell, he felt something strike him up and down the face like a man's hair. He turned and looked and there was something swinging to and fro in the air

like a black line. He followed it up with his eye and there in the top of a tall sycamore tree sat an old turkey gobbler and that was his beard hanging down that struck him in the face.

Another pioneer related that when a boy, his father sent him out to haul home a load of wood. It was raining when he started, continued raining on him all the way to the woods, and all the time he was putting the load on, and just as he got loaded it poured down rain in fearful torrents. He had gone two miles from home along a straight, level lane leading to the west. He had two horses hitched to a slide with rawhide traces. Just before he commenced loading his slide he turned the horses heads into the mouth of the lane looking towards home. When the slide was loaded he mounted the lead horse, and as the wind was blowing from the east he drew his hat down over his eyes to protect his face from the rain, and rode all the way home without looking back; and when he reached home and looked back the slide had not started—the rawhide traces had stretched *two miles*. He instantly leaped from the horse, untied the hame-strings, and dropped the hames over a stump that stood near the wood-pile. The next day the

sun shone out warm and the wind blew gently, and the slide came pulling up as slow, and stopped in a few feet of the stump.

Amusing and startling as are these exaggerations, they have even been surpassed by some men of later days. A number of years ago when I lived in Clarksville on the banks of the Mississippi, a cluster of men were engaged in telling fish stories. One man related that he helped take a cat fish out of the river twenty feet long and weighing six hundred pounds. Another stated that he was one of a party that caught a fish forty feet long and weighing three tons. Yet another man declared he saw a fish in the river that looked as large as two acres of ground, and it took him fifteen minutes to pull his skiff around it so as to get across the stream. When they had each told his story a quaint looking, cross-eyed man who sat in silence and listened while they talked, suddenly spoke out and said, when he lived in Quincy, Illinois, he several times hung a fish that broke enormous hooks, and lines twice as large as his arm. At last he had a large hook made out of a long iron bar, eight inches in diameter, and tied to a rope larger than a man's body. Then he killed a large

calf and baited the hook with its body. The next morning the fish was securely hung, but they had to use two enormous engines, several derricks with enormous blocks and tackles. With these they succeeded in lifting it out of the water and when they did so it was so large that the Mississippi river fell two feet all the way from St. Paul to St. Louis. Instantly the crowd roared out in a laugh, jumped to their feet and dispersed, instinctively allowing the premium to the cross-eyed man for manufacturing the biggest fish story of the day.

Great indeed have been the changes in domestic life since the beginning of the last century. Quite considerable have been these changes since my childhood days. When I was a boy, in company with five or six other boys, each having his own favorite dog following him, we roamed over the wild forests, along the banks of the streams, ran deer and foxes through the woods, caught coons, opossums, rabbits, squirrels, and sometimes had our olfactories sorely tried when our dogs rushed almost to our feet, caught and tore to pieces one of those sly creatures once described by a Dutchman as "vun kritter vot most so many as five hundred

men could smell at once." Such sports are almost unknown now. The forests have been cleared away. Population has increased immensely. Wealth has augmented and all the conveniences of life have multiplied. The log-houses are gone and stately mansions and beautiful cottages two and three stories high occupy their places. Beautiful carpets and costly furniture adorn these luxurious homes. Magnificent school-buildings and great colleges dot the land and offer the best opportunities of intellectual expansion and extensive learning to the ambitious youth, while the steamboat and the railroad have long ago displaced the stagecoach and the clumsy roadcart. Fine buggies, beautiful surries, costly phaetons and splendid carriages have almost universally displaced horseback and lumber-wagon conveyances. The buggies and carriages will, in turn, be displaced by the bicycles, the automobiles and the trolley cars.

While, unquestionably, we live in better houses, wear finer clothes, eat at more luxurious tables, travel in faster, better vehicles and enjoy a thousand conveniences to which our fathers of a hundred years ago were strangers, what about improvement in character?—in morals?—in at-

tendance at the house of God?—in the sincerity of religious worship? Alas; is not the great body of our people retrograding in the stern virtues, the rigid morality, the eager and faithful attendance upon religious worship, and the sincere, pious adoration of God that characterized the pioneers of 1806 and the years that followed? Here is indeed food for wholesome, prayerful and anxious reflection. The labors of Watts and Eli Whitney, in the invention of the steam engine and the cotton gin were at the bottom of all these marvelous changes in the social and domestic life of the past century. The steam engine called into active operation the steamboats, the railway trains, the circular saws, the great factories whose myriad looms and spinning wheels, buzzing and humming through the months and years, produce those wonderful cotton and woolen fabrics which, by the skillful use of dyestuffs and coloring material, furnish the myriad beauties in clothing and carpeting that render attractive the persons and homes of today.

But what of the changes in the *religious* life during the past one-hundred years? In the early part of the past century very much of the

preaching was done in private houses and school-houses. Church buildings were few and these but the rudest structures, supplied with rough, uncomfortable seats. Frequently there was but a single Baptist church organization in a large county, and to this belonged members who lived many miles distant.

Take as a sample the old Bonne Femme church, located six miles south of Columbia in Boone county. This church was organized in 1819, and to it belonged members who lived thirty-five miles to the southeast and twenty miles northwest of the church-house. These members traveled on horseback along the deep paths of the wilderness, with the lapping branches of the trees matted with grapevines shutting out the sunshine for miles of the way. Yet it was the rarest circumstance for one of them to be absent from the Saturday church meeting. Through the whole month they looked forward with eager longing to the church-meeting day, made all their arrangements to go, *and went,* and when there, oh, the joyous shaking hands, the cordial welcome, the hearty greeting, the gladness, the joy, the sincere affection and delight beaming in the faces of all, told of the

deep and tender love which each felt for all the others.

Certainly, whatever changes may have taken place in the last one hundred years, we have made no improvement over these godly people in obeying the commands, "love ye one another," and "forsake not the assembling of yourselves together."

The first three Baptist churches ever formed west of the Mississippi were Bethel with fifteen members; Tywappity, with ten members; and Fee Fee, with fourteen members.

The first three associations organized in the territory of the state were Bethel, organized in 1816, with six churches; Missouri (now St. Louis) Association, organized in 1817 with six churches and an aggregate membership of 142; Mt. Pleasant Association organized in Howard county, in 1818, with five churches and an aggregate membership of 161.

The immense changes that have taken place in our religious interests during the past century can be appreciated when we consider that our associations now number 79, our churches 1,820, and our aggregate membership 160,000.

One hundred years ago we had not a single

Baptist college, or Baptist school of any sort in all the territory of our great state. Now we have eight colleges and two academies and these attended annually by more than 1,200 students.

Our church-houses are now found in every county in the state. The log structures have been removed and in their places have been erected neat and comfortable frame buildings, or massive structures of brick and stone, with all the conveniences and aesthetics of modern church architecture. The people who attend worship in Baptist churches and who are under Baptist influence now number at least 400,000. In view of these immense aggregates we naturally take a deep interest in noting the peculiar features of worship—the peculiar characteristics of the preaching and the preachers of the early part of the past century. With voices wholly untrained the worshipers uniformly sang what we now call old fashioned hymns: "Am I a Soldier of the Cross," "Show Pity, Lord, O Lord Forgive," "Come Thou Fount of Every Blessing," "I Will Arise and Go to Jesus," "Where Now is Good Old Daniel," were the hymns most familiar to them, and sung with indescribable relish and delight. They poured their souls in the song

and their hearts went up in praise to God as they realized the truth of the sentiments they sang. Their prayers were frequently offered amid a profusion of tears, and members of the audience blended their groans and earnest amens with the utterances of the petitioner. The churches did not have protracted meetings then as now. Their members lived too far apart, were scattered over too wide an area of country to enable them to gather at one place twice or even once a day during a period of two weeks. But each of the churches held what they called "a yearly meeting." This was a four days meeting beginning on Friday and closing on Monday. As late as 1845 it was a prominent feature of associational work to arrange for these "yearly meetings" with the different churches. At least as many as three preachers were appointed by the association to visit each church at a specified time and hold a yearly meeting. To these yearly meetings the churches looked forward with great expectations and high hopes. When the time came they gathered from far and near and entered into the meeting with great enthusiasm. The preachers preached to win souls to Christ, and they won them. Their hearts

were fearfully burdened with the awful responsibilities of the hour. They realized the worth and danger of immortal souls, and the appalling and vivid realties of eternity—of heaven and hell—pressed upon them, and gave an intensity of earnestness to their looks and tones of voice as they loudly and tearfully exhorted and besought men to be reconciled to God. Hence it was the rarest circumstance for a yearly meeting to close without a number of souls being converted and added to the church. It was often the case that the meeting closed on Monday with as many as *forty* baptisms. It should not be forgotten that it was the general custom for all of the preachers present to preach at each meeting. The length of each sermon was usually about an hour, and the people would sit on the rough benches without backs, for three consecutive hours and listen to as many discourses without any intermission between, and yet they would never seem to get wearied or think of complaining. Elder John M. Peck, in his reminiscences of Missouri, thus states: "On Saturday the 7th of November, I met the church in Bethel meeting-house. Elder William Street had preached before my arrival. The church sat in order and

transacted business. I then preached from Isaiah 53:1, and Edler James P. Edwards followed me, preaching from John 14:6. The people tarried through all these exercises with apparent satisfaction." Here were three sermons on Saturday and, in addition, the transaction of church business! Yet the people were satisfied and enjoyed the exercises. Surely the trials and toils of pioneer life had imbued these people with a certain hardihood and endurance, and their meager sources of information and great hunger for the gospel had imparted to them a certain patience and longing for truth unknown to the people of our day and time.

The preachers of that day and their methods of preaching are interesting subjects of contemplation and afford a striking illustration of the changes that have taken place in religious life since their time.

The *child* is at the most interesting stage of his life between the ages of two and five years, and that because he is then *himself,* perfectly natural. He has learned none of the conventional usages of society. He knows no politeness. His acts and utterances are perfectly natural; hence always interesting. It was some-

what so with our pioneer preachers. They were nature's own children, unartificial, unpretentious, each developing himself along lines to him natural and desirable. Hence, they were always interesting, often impressive in their acts and utterances. Some of them, simply because it seemed to them best, walked to and fro in the pulpit and sung out their sermons giving vent to a grunt and a snub at the end of each sentence.

About the year 1830, one of these preachers, Jabez Ham by name, was preaching at the house of the widow Hays in the eastern part of Callaway county. In those days they had only tallow candles to burn in their houses to give them light. When the candle would burn down till the wick protruded through the blaze, the light would grow very dim and the room become quite dark. Hence, snuffers were used to cut off the upper end of the wick and thus keep the blaze bright. Now, as Ham was preaching at the top of his voice in his sing-song style, he observed the room getting dark, and looking round to see the cause, he discovered that Robert Hays was sitting between him and the darkened candle, and so he thus spoke in the loudest tones: "Yes, and my brethren, and the Lord spake unto

Moses saying, brother Bob I wish you would snuff that candle."

About the year 1838 another of the pioneer preachers, whose name was Pauley, preached at old Nashville in the western part of Boone county. He took for his text, "Peter's wife's mother lay sick of a fever." About three years afterward he went to the same place and, before something of the same congregation, took the same text. Now, it so happened that a man by the name of Zumwalt was there and heard the first sermon and was also there and heard him announce his text for the second sermon. When Pauley announced his text for the second sermon, "Peter's wife's mother lay sick of a fever," Zumwalt spoke out and said, "Why, Lord God, ain't she dead yet? It is the longest fever ever I heard of not to kill."

In 1849 Dr. Jeter removed to Missouri and became pastor of one of our churches. It is related of him that he once preached in a country church and as soon as he commenced speaking, a woman in the congregation began weeping bitterly and continued to weep till the sermon was over and the congregation dismissed. Dr. Jeter then approached her, extending his hand

cordially and said, "Madam, what is it that troubles you. Tell me and let me sympathize with you and comfort you." The woman replied, "O, my father gave me a little mule colt and I raised it by hand, and after awhile it died, and your voice reminds me so much of my poor mule that I could not keep from crying to save my life."

At a certain protracted meeting held about 1848 a large, rough hair-lip man was happily converted just at the close of a song. He instantly leaped cut into the room and began shouting aloud. The congregation sat and gazed in silence at him. Presently he said, "Sing on brethren." They did not sing, but gazed at him as he continued shouting. Again he said, "Sing on brethren." The preacher said to him, "You sing my brother; you seem to be happier than anybody else." Instantly he dropped his head, seemed to think for a moment, then slapped himself on the legs, jumped up and down and sang aloud: "Sich a gitten up stairs I never did see, sich a gitten up stairs."

Many, indeed, have been the changes in our great state since the sainted Thomas Johnston, the first Baptist preacher that ever set foot on

the soil of this commonwealth, baptized in the waters of Randol's creek, Mrs. Ballou, the first person ever baptized in Missouri. Instead of the rude, clumsy structures, we now have our beautiful, comfortable church-houses. Instead of a few discordant, jarring voices, illy harmonized in song, we now have our fine organs and our well-trained choirs, furnishing fashionable music in modern songs.

Instead of the preacher clothed in tow-linen garments or wearing plain home-woven jeans, we have the minister dressed in broadcloth and each item of his attire cut to fit and fashioned to perfection. Instead of the sing-song sermon accompanied by many repetitions, butcheries of the king's English, misconstructions and wrong interpretations, we have the educated clergyman presenting a learned discourse in polished language, and pronounced according to the most approved style of modern elocution.

But with all these improvements, apparently for the better, we are beset by certain insidious, lurking dangers against which we must ever guard with the utmost vigilance.

When Lewis and Clark made the report of their celebrated expedition to the headwaters of

the Missouri and across the Rocky mountains, they stated that they saw near the mouth of the Yellowstone river immense herds of buffalo feeding upon the vast plains carpeted with grass. But while these buffalo seemed perfectly content and quiet, they were constantly surrounded and accompanied by great gangs of wolves, their ever-present, inveterate enemies, always ready and watching to pounce upon any weak and sick or failing ones and devour them while yet alive. So while we rejoice in these great changes and improvements, we are constantly beset by one lurking, treacherous peril. We are in danger of ignoring or neglecting the indispensable necessity of regeneration — of Christian experience—of deep-felt, genuine, vital religion; and in its place substituting formal profession — mere outward conformity to certain forms and ceremonies and ordinances — *formality* instead of *spirituality*. And there are not wanting in Baptist ranks some well-dressed, educated clergymen who, for the sake of personal popularity, fat salaries and big reports of large ingatherings, will countenance and encourage the abandonment of the *spiritual* and the acceptance of

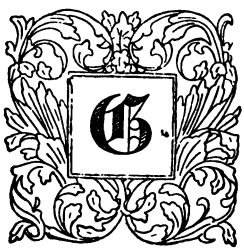
the *formal.* Against such a course we are bound by all the realities of eternity, by the sacred worth of immortal souls, by our solemn obligations to Christ and his truth, to guard with ceaseless, determined vigilance, and to expose with unfaltering fidelity to God and his word.

HOME MISSIONS AND THE NINETEENTH CENTURY IN MISSOURI.

REV. G. W. HATCHER.

HOME MISSIONS AND THE NINETEENTH CENTURY IN MISSOURI.

By Rev. G. W. Hatcher, D. D.



REAT and far-reaching results are often traceable to very obscure and seemingly insignificant causes.

The great fire, that, in 1871 swept over Chicago, leaving charred ruins where once stood massive buildings, the home of wealth and beauty, is traceable to a little blaze kindled by a lantern in a cow-shed. The mighty avalanche that rolls irresistibly down the mountain side and overwhelms or sweeps away everything in reach was started by the sound of a voice or the crack of a whip, or the report of a gun or the detachment of a snow ball that destroyed the equilibrium on the steep slopes overhead, and thus set in motion the great engine of destruction.

As in material, so in moral movements, great grand, and glorious results are found springing from causes that seem to be wholly inadequate to produce them. The meditation, mediation and consecration of a cup-bearer to the king in a far away heathen court brought about a great reformation which placed thousands of Jews back in the land and city of David, and restored the temple and the work and worship of God.

The great Reformation of later years, which did so much to break the fetters of a false ecclesiasticism and shook the religious world from center to circumference had its origin in a Monk reading for himself a chained copy of the Word of God. The mighty Methodist brotherhood, with marvelous organization and with a loud amen that nearly shakes the earth, with a zeal and aggressiveness worthy of imitation, all are traceable to the zeal and piety of two brothers who were anxious to be better men, and to have others share with them the blessings of deeper personal piety. This is the history of all great and grand results. Things grow or develop from germ or seed that contain the essential properties and characteristics of the things which spring from them. Elements involved in the

seed or germ, evolve in growth and development to marvelous proportions under favorable conditions.

As a people, as Missourians, we are living in a great day, and in a great state. We are seeing and hearing what our fathers never saw or heard, but without whose labors this day and this condition could not have been. Instead of "Poor old Missouri" we now have in print and hear from the rostrum, the forum and the pulpit, "Imperial Missouri."

What has brought us on and up and out into this large place, where we are to-day as a people and a state, taking front rank in everything that goes to make up a truly noble and powerful people? Many causes have operated, many influences have been at work, but that which has gone deeper into our life than any other, which has brought forth results not traceable to any other, is the presence and power of God's truth among us. All that we see in the way of asylums, homes, churches, charities, schools, laws, "lids," and other good things, are as traceable to the influence of God's truth in human life and activity as the bud, leaf, flower and fruit on

the tree is traceable to the life that is in the tree.

We stand to-day at the head of this stream that has flowed for one hundred years through our state, with increasing depth, volume, and blessing. And as Baptists, with peculiar pride, yet with profound gratitude to God, we emphasize the fact that we were the pioneer sowers of the seed in this rich soil. The first Christians, other than Catholics, to set foot on Missouri soil were Baptists. The first preacher to invade the territory with the pure Gospel, was a Baptist preacher. The first scriptural Baptism administered in this state was at the hands of a Baptist preacher to a believer in Jesus Christ. The first church organized upon this field was a Baptist church, and the first meeting-house, not Catholic, built west of the Mississippi river, was a Baptist meeting-house built one hundred years ago on the spot where we stand to-day—the only scriptural plant between the "Father of Waters" and the Pacific coast. From this seed in this soil, with the season which God gave, great things have come.

In studying the conditions and the elements that contributed so largely to the success of this

undertaking we behold that which a few years later called into existence our Home Mission Boards, which have done so much to foster weak churches and plant new churches where they were needed. The period we celebrate to-day was the period of the "individual initiative," under the constraining love of Christ, which antedates all Home Mission Boards more than a century. Missions is giving the Gospel to the lost, as medicine is giving a remedy to the sick, and Home Missions is the work going on at home carried on by home folks in the interest of the homeland. The few Baptists who entered this wilderness more than a century ago, loved God and loved men, and loved each other. They frequently met to sing and pray and worship. To these faithful but often discouraged souls the itinerant preacher sometimes came; Thomas Johnson, John Clark, David Green, James Keer, and Thomas R. Musick—the visits of these men from other and older states were like showers to the parched earth. Hope was revived, faith was quickened, love glowed, energy was aroused, churches were organized, and as people poured into the Territory the demand for workers and the great opportunities for winning

souls appeared to lovers of Jesus, and men who had themselves, if nothing more, to invest in the Kingdom of God. This country was being stirred as never before on the question of missions through missionary movements in England led by William Carey. English Baptists were appealing to America to help them prosecute the work of foreign missions. In the providence of God, American Baptists were aroused by having unexpectedly come in possession of two foreign missionaries, who had been converted to Bible views concerning the church and the ordinances. The existence of two American Baptists, Judson and Rice upon the foreign field, started a flame that has burned with increasing heat until this hour. When Rice returned to this country to fan the flame of missionary zeal, his words like sparks fell into the heart of John M. Peck, and set it on fire, and he went out a burning light in the interest of missions. His ear caught the cry that was at that time coming from the great West and his eye caught a glimpse of the vast possibilities of the field. So, westward his heart turned and westward he turned his face and his feet. Under the appointment of the Philadelphia Board of Mis-

sions in July, 1817, he and James E. Welch, his college "chum" and brother in Christ, reached St. Louis, and began a work that will deepen and widen until Jesus comes again.

The first nine years were spent in searching the field, and wherever Baptist families were found, he called them together and preached to them. As he followed bridlepaths through Illinois and Missouri he saw the greatness of the field and the work in the West. With almost prophetic vision he saw the great future of this republic, and he saw that in order to provide preaching for the people who were seeking homes in the wilderness, there must be an organization that could undertake the evangelization of North America.

With this conviction growing upon him daily he began and kept up an agitation which resulted in a called convention in New York City in April, 1832, at which time was organized the American Baptist Home Mission Society, to promote the preaching of the Gospel in North America. To the strong appeals and arguments of John M. Peck and Jonathan Going, another pioneer missionary from Massachusetts, more than to any

other earthly source we are indebted for the existence in our great brotherhood of this great evangelizing and constructive home missionary organization of American Baptists. When the delegates from five hundred churches met in New York and organized this society, it was Peck's head and heart that gave the outlines of the constitution adopted, he having conceived it in St. Louis and carried it with him to that convention. Thus it is seen that Missouri is the mother of the American Baptist Home Mission Society. When the Baptist Triennial Convention on the 17th of May, 1817, accepted and appointed John M. Peck, and J. E. Welch as missionaries to the Missouri Territory they did not know that they were putting into this soil seed that would bring results so marvelous. No better, wiser, or safer investment was ever made, than that made by this convention when it appropriated one thousand dollars to defray the expenses of these men to St. Louis, and to support the mission. The work of these men in Missouri and Illinois not only gave to Missouri Christians and churches, but America a Home Mission Board, which with her offspring, the Home

Board of the Southern Baptist Convention, has been the parent or foster parent of nearly every state mission board in the land. But let us not forget the fact that each line of work taken up and pushed by these boards was begun and carried on, in a limited way, many years before the boards were created.

In 1824 John M. Peck began the work of organizing Sunday-schools in Illinois and Missouri, a year in advance of the existence of the Sunday-school Union of Philadelphia. So, in Sunday-school work in the Mississippi valley, under the leadership of this Home Missionary Society, Missouri Baptists were pioneers. This is true also of Christian education and theological training. The first to start a theological seminary was this same planter and promoter, Peck. With only $500 he founded a seminary which in less than three years had one hundred students. This seminary was afterwards merged into Shurtleff College, one of our great religious educational powers. He was also the founder of the first religious paper published in the West, which paper was very appropriately called the "Pioneer." As editor and publisher his work ran through twelve years, thus doing

on a small scale that which our American Baptist Publication Society has more than three quarters of a century been doing on so large and ever enlarging scale.

We now see very clearly that in Baptist beginnings in Missouri, home missions were strongly in evidence. The pastors were home missionaries. The settled shepherd of one flock would make preaching tours through several counties in his own colony or state, preaching the Gospel almost every night in barns, private houses, school-houses or wherever the people could be assembled. Sometimes months were given to this evangelistic work. Many churches were founded, and scores of souls were converted by these unselfish Christlike fathers in the faith. The work of these individual laborers was often supplemented by churches and associations.

From this small beginning of one or two churches, with a membership of twenty-five in 1806, the Baptists have grown to 2,120 churches with a membership of 200,000 in one hundred years. This has come about through zeal and intense activity within and fellowship and helpfulness without. Since 1832, Missouri has

shared in the blessings dispensed through the American Baptist Home Mission Society which, since its organization, not including this year, has received in contributions and legacies $12,874,421.09, baptized 201,660, and organized 6,051 churches.

Another helpful agency has been the Home Mission Board of the Southern Baptist Convention, organized in 1845. It reported last year 12,630 baptisms, and 302 churches constituted. Both of these boards have found a fertile field in Missouri, and both have labored faithfully on the field. It would have been impossible for Missouri Baptists to have taken care of the people who poured into this state had they not received aid from these boards, but with these strong allies and with the blessing of God upon their labors, Missouri Baptists are to-day a strong force in a fertile field, with a history back of them of which they may be justly proud, and opportunities at hand, which if seized upon and rightly used will make their future more glorious than their past has been. We know what success means, and what it takes to bring it about. Our history is a text-book on this question. It shows the supreme folly of some

things and the profound wisdom of other things. It shows that much can be done by individuals and churches without the aid of boards; it shows that much more can be done with their assistance. Consecration, co-operation and concentration—these have a large place in our past and have helped to make it illustrious. They must enter the present and abide with us if we meet the demands made upon us by men and our Master.

FOREIGN MISSIONS IN MISSOURI DURING ONE HUNDRED YEARS.

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By Rev. R. L. Davidson.

ONE hundred years ago the territory now occupied by the State of Missouri belonged to the foreign mission field. Between the Mississippi river and the Pacific Ocean there was not a Protestant church of any denomination. There were a few scattered Protestants here and there, but they were not permitted to gather together for worship except under rigid restrictions. They were forbidden to ring a bell, perform a marriage ceremony, baptize a convert or observe the Lord's Supper.

The first Protestant preacher to enter this territory was John Clark, a Baptist, who four years before the Louisiana purchase settled in St. Louis county. In the year 1806 the Bethel Baptist church the first non-Catholic church

west of the Mississippi, was organized. The following year the Fee Fee church, now the oldest Protestant church in the Louisiana purchase, was organized. This gave to the Baptists the distinction of being the pioneer missionaries to the Territory of Missouri.

As late as the year 1817 John M. Peck was appointed foreign missionary to the Territory of Missouri. In speaking of his prospective appointment Peck writes: "I cannot forbear opening my mind. I learn it is in contemplation to establish a mission in the Missouri Territory. I have ever had my mind on the people west of the Mississippi. If it is in my lot to labor among the heathen, the Louisiana Purchase, of all parts of the world would be my choice." Later on he writes: "The agony is over. The Board has accepted Mr. Welch and me as missionaries to the Missouri Territory. From this moment I consider myself most sacredly devoted to missions. O Lord, may I live and die in the cause!"

Up and down the Mississippi river, wherever enough believers could be gathered together, a Baptist church was organized. Gradually these pioneers pressed into the interior,

and wherever they went a Baptist church was the fruit of their labor.

It was the foreign mission spirit which brought them to Missouri. Being filled with the spirit of world-wide missions, they fired the churches they organized with the same spirit. John M. Peck and many others took offerings from these infant churches and sent the money to support missions in foreign lands. But from the days of Christ down to this time, efforts for the establishment and extension of His Kingdom on the earth, have met with violent opposition. The spirit of anti-missions has not been confined to His avowed enemies but many of His professed friends have been among the most extreme antagonists to the expansion of His Kingdom. Inflamed by prejudice born of ignorance, and misguided by false interpretations of Bible teachings of divine sovereignty, and misapprehension of the mission of the church, they thought they were doing God's service by resisting the aggressive enterprises of his people.

These brethren soon found their way to Missouri and at once began their opposition to foreign missions and to sow the seed of discord in the churches.

It is far easier to carry on a destructive than a constructive work. In five minutes an illiterate, rude iconoclast can destroy the masterpiece of the world's greatest artist. The anti-mission spirit grew rapidly. Its opposition to world-wide missions was more bitter than to the work of Satan himself. Some misguided brethren felt that their first mission in the world was to put down this heresy at all hazards. The extreme measure of excluding the foreign mission heretics was not infrequently resorted to. The peace and harmony of the churches were sorely disturbed, and the sessions of the district associations were almost wholly consumed by the discussions which it provoked.

In 1834 the Mt. Pleasant Association met with the Dover church, in Randolph county and spent most of its time in discussing the question, "What shall be done with the missionary system which has made its appearance among us?" The form of the query shows in what contempt foreign missions was held by the majority of its messengers. One of the propositions introduced to solve the problem was, "liberty of conscience shall be granted." After a long and heated discussion the proposition was defeated. Think of

Baptists shedding their blood to purchase civil and religious liberty and then denying to their own people "liberty of conscience" on the question of foreign missions!

Finally a messenger from Fayette church, who was a candidate for Congress and who wanted to retain the friendship of both factions, offered the following answer to the vexatious question: "That the subject of missions is one upon which Christians might conscientiously differ, but we advise the churches to keep it out of their bodies." The resolution was adopted by vote of the anti-missionaries.

This did not improve matters. The war waxed fiercer and fiercer. Churches were split asunder. Permanent and complete separation was inevitable. It came in the year 1835. In that year the Missionary Baptists organized the Missouri Baptist General Association. The object of this association was to cultivate the largest missionary spirit possible among the churches.

An agreement was reached in many associations between the missionary and the anti-missionary Baptists as follows: If a division on the subject of missions is inevitable, the minor-

ity propose that it shall be effected by advising the churches to grant to minorities in each (if that minority request it) a copy of the records of the church-book, and that in all cases the majority in church who are for or against the proposition to co-operate with missionary organizations, retain the regular day of meeting and the church-book. Should the minority in any case request it, they shall be entitled to the use of the house two days in every month; selecting for themselves any other Saturdays and Sundays than those upon which the majority meet."

This division of our forces was not an unmitigated evil. It served to separate elements that were only nominally in Christian fellowship but in heart were bitterly antagonistic. The progressive missionary element was held in check by the domineering, intolerant spirit of the anti-missionaries who practically favored a do-nothing policy.

At the time the division occurred in 1835 there were in Missouri 8,723 Baptists. Of these there were 5,367 missionary Baptists, having 150 churches and 77 ministers; of the anti-

missionary Baptists there were 3,366 members, having 80 churches and 49 ministers.

In 1846 the missionary Baptists had grown to 15,331, having 292 churches and 144 ministers and the anti-missionaries had 4,336 members, 118 churches, and 57 ministers. In one decade the missionary Baptists had increased 9,964 and the anti-missionaries 970.

In the year 1906 the missionary Baptists white and colored numbered over 200,000 with more than 2,000 churches and 1620 ministers while the anti-missionaries are not as numerous as they were in 1846. They are, however, a decided modification of their religious ancestors. They are less belligerent but more aggressive in religious work than their predecessors. The spirit that opposes missions is so out of harmony with the spirit of the age, and so contrary to the teachings of God's Word, that nothing but a lingering inherited prejudice can maintain the semblance of an organization.

God has marvelously answered the question as to which were right in the controversy. He has retired the anti-missionaries, and rewarded the missionaries with honor and power as chosen

servants for carrying forward the enterprises of the gospel of the Son of God.

Prior to 1860 the total offerings of Missouri Baptists for foreign missions were $6,078.53; from 1860 to 1870, $12,732.96; from 1870 to 1880, $27,950.36; from 1880 to 1890, $78,-640.84; from 1890 to 1900, $91,860.82, from 1900 to 1906, $82,046.54. In the year 1906 alone our gifts amounted to $20,845.00; while the total offerings from the beginning of our history amount to $299,310.05. Missouri Baptists have sent forty missionaries to the foreign field as follows:

China.

N. W. Halcomb was born in Cass county, Missouri; educated at William Jewell College; sailed under appointment of the Southern Board for North China in 1881; resigned in 1885 on account of change in doctrinal views; served two years as American consul, and then returned home. He is now living in Texas.

Miss Lightfoot was born in Quincy, Illinois, in 1851; moved to Missouri and entered La Grange College in 1871; converted and baptized in 1874; in 1879 sailed for Ningpo, China, un-

der appointment of the Society of the West; married Dr. Lord, a missionary under A. B. M. U., in 1884, and died of cholera in 1887.

Miss Emma Young, was born in Williamson county, Illinois, converted and impressed with mission work at the age of fourteen; moved to Missouri and graduated from Southwestern Baptist College, Bolivar, Missouri, in 1883; appointed by Foreign Mission Board in 1883 for Canton, South China; assisted in the organization of boarding schools for girls; returned in 1889, and is now living in Massachusetts, the wife of Dr. Ayers.

Miss Mollie McMinn was born near Carthage, Missouri, January 24, 1868; was converted and united with the Pierce City Baptist Church, November, 1886, while a student in Pierce City Baptist College. Sailed under appointment of Southern Board for South China, October 17, 1889; lived five years in Canton, devoting most of her time to country work; 1895 and 1896 she spent at Shin Hing; in April, 1897, she moved to Wuchow where she lived and wrought well as a personal worker until called to the home land by the illness of her father, who died in the summer of 1906.

William H. Sears was born January 5, 1865, near Prairie Hill, Missouri, on his father's farm, where he lived until he entered William Jewell College in 1881; he completed the A. B. course in 1888; was converted and baptized by his father, October 21, 1886, and joined the Thomas Hill Baptist church; spent two years in Southern Baptist Theological Seminary and in February, 1891, was appointed by the Southern Board missionary to China and sailed for Pingtu, North China, October 26, 1891, where he has labored ever since as one of our most successful missionaries.

Mrs. Effie Johnson Sears was born August 27, 1871, at Thomas Hill, Missouri; was educated at the College Mound Institute and Salisbury Academy; was converted, baptized and joined the Baptist church at Thomas Hill, Missouri, October 23, 1887. Sailed with her husband for North China where she labored until her death in 1903.

Peyton Stephens, son of Dr. T. J. Stephens, was born June 7, 1865, in Callaway county, Missouri; spent three years at the State University, and three years at the Southern Baptist Theological Seminary. He is a grandson of

Rev. Peyton Stephens, who was pre-eminently the leader of the anti-mission movement in Missouri. He sailed under appointment of Southern Board for North China, October 19, 1893, where he has labored ever since.

John Thomas Proctor, was born at Palmyra, Missouri, March 11, 1869; was converted, baptized and joined Little Albion church, in 1883; graduated from William Jewell College and Divinity School of University of Chicago; appointed by Missionary Union, November 22, 1897, to Huchow, China, chosen President of the first Baptist College of China in the fall of 1906. He is one of the leading missionaries on the foreign field to-day.

Mrs. John T. Proctor, was educated in Rosedale, Kansas; went to Chicago Training School, located with her husband at Belton, Missouri, where he was pastor two years and finally sailed with him for China.

John W. Lowe, was born in St. Joseph, Missouri, October 2, 1868; converted at the age of fifteen, was baptized and joined new Salem Church, Daviess county, Missouri; graduated from William Jewell College in June 1893, and from the Southern Baptist Theological Semi-

nary four years later; completed a two-years course in medicine in the Kentucky School of Medicine of Louisville; accepted by the Foreign Mission Board, September 22, 1898, as missionary to North China, where he has wrought mightily for God as a medical missionary ever since.

Margaret Savage Lowe, was born in Daviess county, Missouri, September 17, 1869; was converted at the age of fourteen; was baptized into the membership of the Edinburgh Baptist Church; went to Grand River College, Lexington Baptist College, and Baylor Female College, Belton, Texas, where she took the degree of A. B., in June, 1897. After her marriage in September, 1897, she spent one year in Louisville, Kentucky, studying medicine. She sailed with her husband for China, in 1898.

Miss Mattie Dutton was born in Montgomery county, Missouri, February 16, 1866, was converted at the age of twenty-five and united with Zion Church, Montgomery county; attended Central Wesleyan College, Scarritt Bible and Training School, Kansas City, Missouri, and Baptist Missionary Training School in Chicago; was appointed by the Foreign Mission

Board, to North China, December 28, 1899, where she still labors.

Marion D. Eubank, was born in Winchester, Kentucky, August 30, 1862; converted and baptized at Roanoke, Missouri, October, 1884; graduated from William Jewell College in 1891, and from Marion Sims Medical School 1893; was one year in University of Chicago, and one year in Northwestern University Medical School; was several years pastor of Emanuel Baptist Church, Kansas City, Missouri; appointed by the Missionary Union, July 3, 1899, to Huchow, China, where he has labored efficiently ever since as a medical missionary. He has established a hospital in connection with his work.

Mary Sharp Eubank was born in Marion county, Missouri, June 7, 1867; was converted when thirteen years of age; attended normal at Chillicothe and Stanberry; graduated from Liberty Female College and the Baptist Training School, Chicago; married M. D. Eubank in 1894 and sailed with him for China in 1899.

Frank J. White was born in Decatur, Illinois, September 24, 1870; was converted and baptized into the Baptist Church, Cass county, Mis-

souri; graduated from Ottawa University, Kansas, and from Rochester Theological Seminary in 1901. Appointed by Missionary Union to Ningpo, China, December 3, 1900; sailed September 12, 1901. He is the editor of the New East, a quarterly magazine, which is coming to have a large place in the literature of China. He has been chosen as one of the faculty of the New Shanghai Seminary.

Carl Vingren, was born in Sweden, near Stockholm, in 1865; was converted at the age of seventeen and joined the Lutheran Church. In 1885, he was baptized and joined the Baptist Church; graduated from the Baptist Theological Seminary at Stockholm in 1890; soon after he was appointed by the Baptists of Sweden as their first Missionary to China, where he spent four years, laboring in North China. His zeal literally consumed him and he came to Kansas City in 1896 to regain his health. God blessed him not only with the return of health but also with a great and continuous revival in the Swedish Church of which he was pastor. On May 26, 1905, he was appointed by the Foreign Mission Board to North China where he now labors.

Sigrid Hjelm Vingren was born in the city of Fahn, Sweden, March 1, 1879. Her father is a Baptist minister. She came to Worcester, Massachusetts, with her parents, when two years old. They moved to Chicago, Illinois, in 1888, where she lived until her marriage, November 2, 1898. She became a Christian at the age of thirteen. She has been a true helper to her husband in his work as a minister and a missionary.

Africa.

Payton A. Eubank, was born in Clark county, Kentucky, January 13, 1857, converted at fourteen; graduated in the full course, with Syriac and German besides, at the Southern Baptist Theological Seminary in May, 1882; moved to Missouri and was finally appointed by Foreign Mission Board to Africa. He was first stationed at Abbeokuta and afterwards at Lagos. He was finally compelled to return to the homeland on account of ill health.

Laura Houchens Eubank, was born in Boone county, Missouri; married P. A. Eubank in 1882 and sailed with him to Africa where she shared nobly his toils and labors.

Cynthia Morris, was born in Ste. Genevieve county, Missouri, not far from Farmington; attended the lectures in Louisville Seminary for four seasons; was appointed by the Foreign Mission Board to Africa in 1885; after reaching her destination was married to Rev. C. E. Smith, with whom she labored until her death in 1889.

BRAZIL.

Anne Luther Bagby was born in Kansas City, Missouri, in 1859; moved to St. Louis where she was converted and baptized in 1870; attended the public schools of St. Louis; graduated from Lexington Female College; taught two years at Baylor College, Texas; married W. B. Bagby and went to Brazil under appointment of Foreign Mission Board in 1880, where she still lives and labors. She is the first person born in Missouri to become a foreign missionary.

Miss Nina Everett, was born in Missouri; appointed for Rio de Janeiro, Brazil, by the Foreign Mission Board in 1885; returned in 1887.

Miss Maggie Rice, was appointed from Mis-

souri to Rio de Janeiro, Brazil, by the Foreign Mission Board in 1887 and died there in 1888.

Mrs. Emma Morton Ginsburg, was born January 16, 1865, in Owensboro, Kentucky. In 1880 she removed with her father's family to St. Louis, Missouri. In 1882 she entered the high school at Boonville from which she graduated in 1883. She was received into the Baptist church at Louisiana, Missouri, and upon hearing of the death of Maggie Rice offered herself as a missionary to Brazil. She sailed from Newport News, June 16, 1889, for Rio de Janeiro under appointment of Foreign Mission Board. She was married in August, 1893 to Rev. Solomon L. Ginsburg, and since then has been the efficient helper of this enthusiastic missionary.

J. L. Downing, was born in Missouri; graduated from William Jewell College, appointed by the Foreign Mission Board for Brazil, January 5, 1891. He and his wife sailed for Brazil the same year. He returned later on account of the ill health of Mrs. Downing; was reappointed in January, 1899, and went out as a medical missionary. He was stationed for awhile at Sao Paulo and then at Bello Horizonte. He is now

in Missouri on account of the ill health of his wife.

Mrs. J. L. Downing was born in Missouri; was appointed with her husband as missionary to Brazil and accompanied him there on each of his trips. But for her ill health she and her husband would still be there.

Arthur B. Deter was born in Dade county, Missouri, October 25, 1868. His conversion occurred when he was twenty years of age, while attending Normal School at Parsons, Kansas. He attended Baylor University from 1889 to 1894, and William Jewell College 1895 to 1896, where he took elective and post-graduate work. He spent one year in Louisville Seminary and three in Rochester Seminary, from which last institution he graduated in May, 1891. He was appointed by the Foreign Mission Board for Brazil in 1891. He has general charge of the work in the great capital of Brazil.

Mexico.

Miss Ida Hayes was born in Boone county, Missouri; graduated from Lexington Female College; taught in Stephens College. Served as missionary to Mexico from 1893 to 1898, un-

der appointment of Foreign Mission Board. Is now engaged in most efficient mission work in Porto Rico.

John S. Cheavens was born in Callaway county, Missouri, February 4, 1868; he was converted and joined the New Salem Baptist Church, Boone county, Missouri, in September, 1888; entered William Jewell College as a ministerial student in January, 1889, from which he graduated June, 1894. He entered the Southern Baptist Theological Seminary in October of the same year, and graduated therefrom in June, 1897; appointed to Mexico, November 4, 1898, by the Foreign Mission Board. After spending a few months in Torreon, studying the language, he went to Saltillo. There he remained four years during which time he was editor of the Expositor Biblico, the Sunday School periodical for Mexican Baptists. Three years ago he took charge of the Theological Institute at Torreon, where he is doing a good work.

Mrs. Katherine Herndon Cheavens, was born in Platte county, Missouri, November 29, 1870; was converted and joined the Parkville, Missouri, Baptist Church, June, 1893;

attended Park College from which she graduated in 1894; married John S. Cheavens in October, 1897, and accompanied him to Mexico.

J. Edgar Davis, was born at Lone Jack, Jackson county, Missouri, March 22, 1873; was converted July 4, 1886, and united with the Greenton Baptist Church, in Lafayette county. In 1890 he was licensed to preach and entered William Jewell College, from which he graduated in 1899. He held successful pastorates at Richmond and Moberly. On July 5, 1904, he was appointed to Mexico by the Foreign Mission Board, where he has ever since labored.

Mary Gamble Davis was born in Tazewell, Virginia, November 18, 1873; converted at the age of fourteen; married J. E. Davis in 1894, and accompanied him to Mexico.

Italy.

Everett Gill, was born on a farm near Huntsville, Missouri, November 4, 1869; was converted and baptized at the age of thirteen; graduated from William Jewell College June, 1890; graduated from Louisville Seminary in 1894; was pastor of Fifth Street Baptist Church, Hannibal, Missouri, and the East Baptist Church,

Louisville, Kentucky; sailed for Italy in the Spring of 1905 under appointment of Foreign Mission Board.

Mrs. Emma Williams Gill, the daughter of William Harrison Williams, was born March 25, 1870, in Staunton, Virginia. She moved to Missouri with her father's family and graduated from Hardin College. She was converted and baptized by her father when she was but nine years of age. She was married to Dr. Everett Gill, October 10, 1895, and sailed with him for Italy.

Burma.

E. H. East, M. D., was born in Sweden in 1866. Came to America and was converted and joined the Swedish Baptist Church in Kansas City, Missouri; has been a sailor and blacksmith; studied in Morgan Park Academy, Moody Bible Institute, Swedish Baptist Theological Seminary; Southern Baptist Theological Seminary; graduated in medicine from Kentucky University, 1901; sailed December 11, 1901, under appointment of Missionary Union, designated to Haka, Chin Hills, Burma. His work has been greatly blessed of God.

Geo. T. Leeds, was born in Hannibal, Missouri, October 3, 1869; appointed by Missionary Union to Hsipaw, Burma, as medical missionary, 1897. Has accomplished a noble work.

W. R. Manley, was born in Butler county, Pennsylvania, March, 1852; graduated from William Jewell College in 1879; sailed same year for Rangoon, Burma, under appointment of Missionary Union; afterward transferred to Ongole, India, in 1880, where he still labors faithfully for the Master.

Miss Katherine F. Evans, was born in Philadelphia, Pennsylvania, December 1, 1842; later moved to Missouri, and was appointed to Burma by Missionary Union, October 31, 1871, where she still labors.

John D. Packer was born in England, September 28, 1836; came to Missouri and afterwards went to Rangoon, Burma, March 5, 1872, under appointment of Missionary Union.

J. N. Smith, was educated at Ottawa University, Kansas, and Rochester Theological Seminary. Went from Drexel, Missouri, to Rangoon, Burma, under appointment of the Missionary Union in 1899. He is now a professor in Rangoon Baptist College.

No stronger or more noble band of missionaries has gone out from any state than these.

While God has been stirring up the missionary spirit in our homeland he has been breaking down all barriers to progress in foreign lands. Dr. Pierson groups these obstacles at the beginning of the last century into four classes, as follows:

1. Obstacles to *approach*. There was little or no access to the great nations of the heathen world. China was walled about, Japan's ports sealed, India held by an English power hostile to missions, Africa impenetrable even to the explorer, and the isles of the sea crowded with cannibals more to be dreaded than the devouring waves of the angry ocean. In the Moslem world blind bigotry, as with the iron flail of Talus, crushed all freedom of speech or thought and hung the death penalty like the Sword of Damocles over the head of every follower of the Prophet who even looked away from the Crescent to the Cross. In the papal world a nominal Christianity, intolerant of all evangelical creeds, forbade even the circulation of the Bible.

2. Obstacles to *intercourse.* Outward approach proved often no real access. Serious inside walls had to be scaled, even when the outer barriers were passed. Tedious slow travel and transportation made neighbors foreigners; languages, strange and hard to master, and many of them unwritten, hindered even converse and communication; race prejudice and religious bigotry were walls hard to scale; women were hopelessly secluded within harems, zenanas, and seraglios, and degraded to the level of the beast for which they were often bartered; worst of all, caste, that gigantic foe of human progress, forbade not only conversion, but communion among converts.

3. Obstacles to *impression.* Some of the unevangelized races seemed on too low a level to be lifted even by the lever of the gospel; others stood too high, and were too proud to feel the need of its uplifting. In some not only the image of God, but the image of man, was defaced, if not effaced. Others like India and China possessed an ethical culture that put some so-called Christians to shame.

4. Obstacles to *action.* The church itself had reared barriers to its own missionary activ-

ity. The disgraceful iniquities and immoralities with which the Christian nations were implicated made the name "Christian" a stench instead of a sweet savor to the pagan world. The same ships that bore the missionaries to the foreign fields also carried rum and opium to the benighted heathen, and not infrequently bore back home their stolen slaves.

These are a few of the barriers that stood between the Church and the unevangelized at the beginning of the nineteenth century. To-day like Jericho's walls, they are all down, and from every quarter the hosts of God have only to march straight before them and take the strongholds of Satan. God has blessed his people with success marvelously out of proportion to their efforts.

But our mission as Baptists is not ended. We dare not rest from our labors until all the world embraces the fundamental principles of our faith.

(1) The absolute sovereignty of God. This means the end of all monarchies.

(2) Every man has the right of personal access to God through Jesus Christ. This means the end of all priestcraft, and religious sponsors.

A father can no more believe for his child than he can go to heaven for that child.

(3) All access to the Church must be through Jesus Christ. Men must come to the Church through Christ and not to Christ through the Church. This means the end of all infant sprinkling.

(4) All believers have equal privileges in the Church. This means the end of all religious hierarchies.

(5) The Bible is the inerrant word of God and the book of ultimate authority for the Church in doctrine and practice. This means the end of all destructive criticism.

(6) Liberty of conscience for all the world. This means the end to all religious persecution and intolerance. From the days of John the Baptist to John Clifford, the Baptists have never persecuted any one for conscience sake.

(7) Freedom and independence for every Church. This means the absolute separation of Church and State.

Baptists are neither an incident, an accident, nor an experiment. An open Bible, an open mind and an honest conscience always result in a man becoming a Christian and a Baptist.

Our principles are the eternal truth and the world must accept them sooner or later.

Brethren, this is the day of our opportunity. The mission of the Church is essentially and fundamentally that of its head: "As the Father hath sent me into the world so send I you." This is plain and unequivocal. Find out the mission of Christ and we have found the mission of the Church. The body is identified with and dominated by the head. The Lord Jesus loved the world, came to it, died for it and now seeks, through the preaching of the Gospel, to win it to himself. He did not so love America, or England or Palestine, but he so loved the world as to die for it. His horizon was worldwide and any preacher who settles down to any thing less has missed his calling and will honor God more behind the plow than in the pulpit. A world vision is an indispensable element in every call to the ministry. The church that is so self-centered that it can ignore and disobey Christ's all-inclusive command to disciple all nations, has no moral right to the plot of ground on which its building stands. It simply cumbers the ground and ought to be cut down.

Missions is not a little optional annex to the Church but is as essential to the life of it as the heart is essential to the life of the body. Christ has become re-incarnate in the Church. It is his body and the instrument of his purpose. His spirit dwells in and dominates it. It must therefore go where Jesus would go. When the body no longer responds to the spirit it must be abandoned. A live spirit cannot dwell in a dead body. The church that has lost the spirit of missions has lost the spirit of Christ. When the spirit of Christ departs from a Baptist church, it is the deadest thing in the universe, and has absolutely no apology for its existence. It becomes a hot-bed and brooding place for jealousy, malice, selfishness, covetousness, bickerings, heresy and all forms of ungodliness. Not only is world-wide missions the purpose for which the church was brought into existence, but it is its only hope of perpetuity. The decadence of the spirit of missions registers the decay of church life. It must conquer or die. Napoleon in an hour of greatest peril to his fame said, "Conquest has made me what I am and conquest must maintain me." This is supremely true of the Church. Its only safety is that it

give itself to the supreme purpose and passion of Christianity. To do otherwise is treachery to our trust and treason to our Lord. In these days we hear much about heresy. The deadliest heresy is the anti-mission heresy. God forbid that I should depreciate orthodoxy. If we do not preach the truth it were far better for us to maintain an eternal silence. But I want to sound it in your ears with the thunders of Sinai, that any man is lacking in true orthodoxy who can turn a deaf ear to the Macedonian cry of earth's perishing millions, and maintain a stolid indifference to the Master's command to go. There is a heresy of life as well as of doctrine. How much better is faith without works than works without faith? The heresy of indifference and do-nothing has been the curse of the Baptists of Missouri in the past. In the words of another: "I plead for a living orthodoxy, not a dry dead dogma out of which has gone all the blood and heart-beat, leaving a grinning, ghastly skeleton behind, but an orthodoxy, every heart-beat of which can be felt and which is the incarnation of practical loyalty to Christ." God speed the day when world-wide

evangelization shall be as great a test of orthodoxy as baptism is now.

There is wealth enough, brain enough and latent power enough in the Church to speedily evangelize the world. Let us seek to marshal them under that banner whose motto is, "The world for Christ and Christ for the world," and it will not be long until the will of God shall be done upon earth as it is now done in heaven.

Brethren, the hour of our destiny has struck. Every barrier which the ages, races and nations have erected to the progress of the gospel has been removed. False gods are being cast down, and mighty systems of idolatry overthrown. Mohammedanism has become effete with old age and its saber, once so sharp to slay the unbeliever, is blunted with time and rusted in its scabbard. The colossal systems of religion founded by Confucius and Buddha are tottering on their insecure foundations and their shrines are either mouldering into dust or being converted into Christian temples. Rome which made herself so drunk on the blood of martyred saints that she staggered down through four centuries has received a deadly wound in her head. All the mighty foes that once persecuted the

church, and snatched the chaplet from her brow, blunted her sword and trailed her banners in the dust, have begun to tremble before her splendid achievements. The gates of all the nations of the earth are now open to her entrance. Russia has decreed religious liberty to its subjects; France has dissolved Church and State; Spain has decreed tolerance to all creeds; England is rapidly approaching religious freedom; India is white unto the harvest; China is inquiring after the truth and lending its idol temples to Christian schools and churches; Japan is restless to know Jesus; Ethiopia's hands are outstretched toward God; bleeding Cuba is crying for oil and wine; and South America, ridden by avaricious priests and bound by lustful superstition, is waiting and longing to be free.

From the freezing cold and from the burning heat; from the far off islands of the sea and from the barren sands there comes the cry "we thirst."

God speed the day when there shall not be a Bedouin in his tent, nor a Hottentot in his kraal, nor a Laplander in the midst of his eternal snow, nor an African in that great conti-

nent of black darkness, that shall not have heard of Christ.

Men of Missouri, shall we not answer these Macedonian cries and send, not forty but a thousand of our best sons and daughters to bear to these perishing nations the water of life? Shall we not turn the stream of God's salvation, like Kishon's mighty river, into the torrent beds of sin of all nations, that it may roll on and on and on and rise higher and higher and higher with tumultuous waves until it meets the ocean of Christ's universal reign and loses itself in God?

STATE MISSIONS IN MISSOURI DURING ONE HUNDRED YEARS.

REV. J. F. KEMPER, D. D.

STATE MISSIONS IN MISSOURI DURING ONE HUNDRED YEARS.

By Rev. J. F. Kemper, D. D.

HE Louisiana Purchase was made in 1803. Missouri was organized as a separate territory in 1812, after having been joined to the territory of Indiana. She was admitted to the Union of states in 1821. She then had a population of 50,000.

The celebration on this historic spot of the one hundredth anniversary of the organization of a Baptist church here in 1806, proclaims the fact of the early arrival and progressive spirit of Baptists in this then new and strange land.

From this early, heroic start, the Baptist cause grew as much as could well be expected under the pioneer and political circumstances of those days.

By the time the territory was admitted as a state, other congregations had sprung up in

other parts of the land. The growth was especially across the central part of the territory whither many Virginians and Kentuckians had come.

The ministers of those early days were men of force of character, zeal and consecration. They felt the burden of the need of the expanding country and sought to supply this need by voluntary preaching journeys, from time to time.

But there grew up a feeling of the need of more systematic and united effort in this direction.

In 1833 Thomas Fristoe, Fielding Wilhoite and Ebenezer Rogers met at the home of John Jackson in Howard county to confer upon the subject. This meeting resulted in a call for a meeting to be held on the 29th of August, 1834, at Providence church in Callaway county. This call was circulated by personal tours and correspondence.

The meeting at Providence was well attended by a representative body of ministers and laymen, as well as by sisters and young people. In that body were many ministers whose ability,

wisdom and zeal would grace any like occasion of the present day.

The meeting organized and agreed on a plan of a constitution, but did not adopt it, thinking it wiser to present the proposed constitution to the churches and brethren for their consideration and to defer final action until the next year, at a meeting to be held at Little Bonne Femme church in June, 1835.

At this latter meeting the name "Central Society" for the organization, and the proposed constitution, were adopted.

Article 2 reads: "The object of this society shall be to adopt means and execute plans to promote the preaching of the Gospel in the destitute churches and settlements within the bounds of the state."

This, therefore, was the birth of state missions in Missouri. It marked the first organized effort in that direction and that article is the fruitful mother of all that has followed in the way of state missions since. Violent and abusive opposition to the organization immediately broke forth; led, especially by two ministers who were present. From that day on, the work of state missions has always been op-

posed in one form or another under one guise or another; but always with disastrous effects to the men and measures which have opposed it, until the opposition has no voice that can be heard above the paeans of praise for God's great blessings on our efforts.

Notwithstanding the opposition, the society lived. The work before it was difficult because of the wide separation of the churches, slow means of communication, sparse settlements, political agitations and lack of men and means.

But those faithful men held on, braved dangers, overcame obstacles and followed faithfully the vision of the divine leading.

At the third meeting, which was held at Bethlehem church in Boone county in 1836, the first public collection for state missions was taken, amounting to $51.75. Here, also the first state missionary was elected and the first executive board was appointed. At the meeting in 1839, the name was changed to the "General Association."

The summary of the work for the first ten years is as follows:

Number of missionaries.... 14
Number of baptisms..... 376

Money collected (and reported) $1,857.38
Money collected (not reported but estimated). 1,000.00

At the close of the second ten year period in 1855, the annual receipts were $1186.54.

For the following five years, 1855-60, the total baptisms were 1815. The total expenses were $11,327.39.

The next five years were years of civil strife and therefore of confusion and dearth in all religious work.

The report of the treasurer in 1865 dates back to 1861 and shows "receipts of money up to 1865 to the amount of $1,100.63 and disbursements to the amount of $1,145." At this meeting in 1865, the president of the executive board concluded his report in these words: "And now, dear brethren, as the grim visage of war has disappeared, let us pray that the great Head of the church will greatly increase the missionary spirit of his people so that the faithful heralds of the Cross may again be sent forth to point sinners to the Lamb of God."

Dr. Yeaman adds in his history of the General Association, "The past was without inspira-

tion for the present and the present was without hope for the future. Nothing could uphold the Christian worker but faith in God."

From 1865 to 1875 there was some prosperity in the work, but, hindered in the early part by the divisions caused by the Civil War. The political feeling following the war led to the organization of the Missouri Baptist General Convention, whose leading spirits and adherents were northern men. The constitution made it auxiliary to the Home Mission Society.

So overwhelmingly southern was the sentiment in the state at that time, and so bitter the feeling on both sides, that it was impossible that this organization could have any large success. It only held three meetings. Then, under the wise leadership of Dr. Burlingame the members were received into the General Association.

In 1873 the executive board was removed to St. Louis. There was a decline in the prosperity of the work until 1875 when it was nearly destroyed by the large expense account which was almost four times what was paid to the missionaries and $1,200 more than the collections of the state superintendent of missions.

In 1874, there was collected for state missions $3,614.79 and the year closed with a deficit of $215.20. In 1875, the superintendent's collections exceeded his salary and expenses by only $241.58, while the same salary and expenses were, as above stated, nearly four times the total paid the missionaries.

This precipitated a crisis. In June, 1876, the superintendent resigned and Dr. J. D. Murphy was elected to do office work only. The year resulted in a goodly number of baptisms, but limited collections. The dissatisfaction with the work of the years from 1874 to 1878 resulted in moving the board from St. Louis to Mexico.

The conditions for those years gave some just grounds for complaint and furnished a timely excuse for others who were enemies of the work. This later resulted in the organization of the General Convention under the auspices especially of the American Baptist Flag. But this body died on its second birthday, "to be remembered only to be pitied as a short-lived product of ambition and folly."

Shortly after the removal of the board to Mexico, Dr. Yeaman was elected corresponding

secretary. While the revival of the work was slow at first, this action really marked the beginning of a large and permanent prosperity in state missions. Dr. Yeaman continued as corresponding secretary from November, 1878, to 1886.

Rev. S. M. Brown succeeded him for three years. The results of these years were really phenomenal for that date, the number of baptisms being 2,910 and the collections $42,604.-98.

After an interval of one year's successful work in which Rev. J. C. Armstrong was secretary to do office work only, Rev. S. M. Brown was re-elected under the same conditions, and the next year, 1890-91, took the field again. All these years were years of growth in influence for the General Association.

Bro. Brown was succeeded in 1892 by Rev. W. T. Campbell, whose five years of service, to 1897, were marked by the largest number of baptisms ever reported up to that time in a like period. They numbered 6,786 and the collections were $56,939.59.

Bro. Campbell was succeeded by the present incumbent, Rev. T. L. West, in October, 1897.

The number of professions from that time to date is 29,327—average for nine years, 3,258, and the collections for the same period are $160,319—average for nine years $16,812.

Now the work of state missions is on a firm basis in the hearts of the great body of our membership and only has to contend with the natural indifference of the unconsecrated, or of the uninformed.

The work has been greatly helped in times of financial stress by the endowment funds which have been given by devoted men and women whose influence thus lives after them in blessing. This fund now amounts to $19,667.29. The average rate of interest on it is six per cent. This sum is invested in safe and profitable securities under the wise trusteeship of Bro. John A. Guthrie.

In view of the small beginnings, the great difficulties, the often virulent opposition and the blessed results, well may we exclaim with profoundly grateful hearts, "See what God hath wrought."

This condensed historical sketch may well be followed by a brief consideration of the influence of the state mission work other than that

which has been tabulated above. An enterprise of this kind cannot put its results all in figures of baptisms and contributions. Beneficent as these are, they perhaps, measure not half of the good done. The general influence upon the life, work and spirit of the brotherhood in this state has been of untold good. It has been the greatest unifying force in the life of the denomination. It has been the rallying center for the faithful, uniting their hearts, hands and means in a common loved work of sending the saving gospel to the lost. Thus coming together in co-operation, they have learned to know and love each other and to put the interests of the cause of our beloved Lord above personal prejudices, passions or preferences.

The great interests involved, the arduousness and often difficulty of the work, the perplexing and delicate problems to be solved, and the need of large financial resources, have all combined to develop thoughtfulness, patience, courage, faith, Christian statesmanship, loving fellowship, unselfish motives and earnest zeal.

In addition to this, the work of state missions may justly be claimed to be the fruitful mother of all our benevolences. The preaching of the

Gospel is the foundation of Christian life and character, and all their subsequent manifestations spring from this original source.

Rooted in Christ, state missions is the trunk and our educational and benevolent work, in their various forms, are the branches. No denominational fruitage in our widely developed activities but can be traced to the common center at the meeting in 1834 where state missions originated and through that center, back to the churches and men whose devotion found its consciousness and expression on that historic occasion.

Again, state missions have been the potent factor in the development of a higher spirituality, deeper consecration, and wider vision on the part of many of our churches and members.

The agency that calls a new church into existence by its missionary labors, becomes by that very fact an inspiration to that church to carry the work further. All true missionary work is reproductive. This principle is demonstrated in the historic fact that there are few influential missionary churches in the state that are not themselves, directly or indirectly, the product of state missions. If indeed, there be such, they,

too, are doubtless the products of state missions elsewhere whose influence has come to them through other forms.

State missions have either developed or enlisted the talents of as able and noble a band of men as ever gave their lives to the betterment of their country. Wildernesses blossoming in spiritual beauty and deserts fertile with gospel harvests owe those men grateful remembrances and zealous emulation.

The enormous labors of devoted secretaries should never be forgotten. Nor should the less arduous and less conspicuous but valuable services of the officers and members of the board be without appreciation.

Today the field for state missions is greater than ever. The vast unbroken geographical expanse of this territory when Bethel church was organized, was but as a garden spot to the ever enlarging field and need among the millions now here and coming.

As three millions are to a few thousand, so is the work before God's people today to the work then. As three millions now are to the unknown millions that are coming, so is the present to the vaster call of the ever widening future.

State missions have a great field in extent of territory and population, but even more, the field has become great in that the doors of the churches and the hearts of the brotherhood are open to their claims.

This is a glorious stage in the beneficent progress of a religious agency, but it is only a prophecy of greater things to come when, awakened, informed and quickened, that large part of our denominational body which is now an inert mass, shall be alive and responsive to the call of Zion and of God.

Then we shall be "like unto them that dream and our mouth filled with laughter and our tongue with singing. Then shall they say among the nations, God hath done great things for them. God hath done great things for us whereof we are glad. My soul longeth, yea, even fainteth for the courts of the Lord's house," to see them filled with all the host of God, serving him.

REV. H. E. TRALLE, M. A., TH. D.

ONE HUNDRED YEARS OF BAPTIST SUNDAY SCHOOL WORK IN MISSOURI.

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By Rev. H. E. Tralle, M. A., Th. D.

HE first Baptist Sunday-school in what is now Missouri was organized by a woman. It was probably the first Sunday-school of any kind anywhere in this country west of the Mississippi river. The school was organized in 1807, ninety-nine years ago, in Southeast Missouri, in Saint Francois county, just south of what is now the town of Farmington.

It is said that the school was a model school for the times, and that it continued in successful operation for many years. The organizer was Mrs. Sarah Murphy, the widow of Rev. William Murphy, a native of Ireland who had come from East Tennessee with two others nine years before to locate claims, and who had died on the way back home as he was returning for his fam-

ily. Six years later, the widow came to Missouri with two sons and a grandson and settled on the claim which had been located by her husband.

When this faithful, consecrated Sunday-school superintendent began her good work, there were only three Baptist churches in what is now known as Missouri. These were Tywappity in Scott county, Bethel in Cape Girardeau county, and Fee Fee in Saint Louis county. The log house of the Bethel church, the first non-Catholic church building west of the Mississippi, had been built less than a year. It had been eleven years since Baptists had first settled in Cape Girardeau county, and ten years since they had settled in Saint Louis county. Missouri was then the Territory of Missouri, with statehood fourteen years in the future. It had belonged to the United Sates only four years, as a part of the great "Louisiana Purchase." The entire population of what is now Missouri was not so great as the present Baptist population of Saint Louis and Kansas City. The entire Baptist population was probably not so great as that of the average country church of to-day.

Beginning of General Work.

The first general Sunday-school worker in Missouri was Rev. Thomas Parrish Green. It was in 1817, ten years after Mrs. Murphy organized her Sunday-school, that this good man began his Sunday-school activity. He had gone with his parents from North Carolina, where he was born, to Tennessee when he was seventeen years of age, and he was converted and baptized in Tennessee when he was twenty-two years of age. He came, when he was twenty-seven years of age, to Cape Girardeau county, where he lived most of the time until his death.

This newcomer became at once an ardent and efficient Sunday-school and mission worker. The year before his coming, the seven Baptist churches in Southeast Missouri had been formed into the Bethel Association, with a membership of 230. Four years later, the association numbered fourteen churches with 417 members. In this association young Green labored assiduously and heroically. He met with bitter opposition on the part of some who did not believe in Sunday-schools or missions.

Fourteen years after beginning his work, he

enlarged the field of his labors, becoming agent for the American Sunday School Union for Southeast Missouri. This was in 1831. In this work, he traveled extensively, establishing Sunday-schools and furnishing libraries in the counties of New Madrid, Scott, Cape Girardeau, Perry, Madison, Saint Francois, Wayne and Stoddard.

Green did a great work. He was an extraordinary man. Reared without school advantages, he made himself a scholar. "The labors of this faithful man were most signally blessed." He organized many Sunday-schools, encouraged and instructed the workers and brought many hundreds to Christ.

Other Pioneer Workers.

Two of the earlier Sunday-school workers were John Mason Peck and James E. Welch. These two remarkable men came to Saint Louis county in 1817, the same year in which Thomas Parrish Green came to Cape Girardeau county. These two were born in the same year, the year in which George Washington became President of the United States, one of them in Kentucky and the other in Connecticut. They studied the-

ology together in Philadelphia, and, in that city, they were set apart for frontier mission work, by the Triennial Convention.

When these missionaries reached Saint Louis, the Missouri Association, now the Saint Louis Association, had just been organized, with six churches and 142 members. The year before, the Bethel Association had been formed, and the year after, in Middle Missouri, the Mount Pleasant Association was organized, with five churches, and 161 members. Five years later, the Mount Pleasant Association had nearly a thousand members. Other associations were formed from these three. The truth was spreading and the disciples were being multiplied through the labors of the heroic preachers of the time.

Peck and Welch labored most assiduously and effectively for a period of three years in Saint Louis and round about, in Central Missouri north of the Missouri river and in Southeast Missouri. They went about preaching the gospel, organizing churches and Sunday-schools, visiting and organizing associations, organizing mite societies and collecting mission funds. While these two men were general missionaries, it is evident that they believed in Sunday-schools

and that they organized Sunday-schools wherever it seemed advisable. One of Peck's biographers says of him: "In 1824, he began organizing Sunday-schools in Illinois and Missouri." This was while he was living in Rock Springs, Illinois, where he had founded a college and started a newspaper. It is not at all probable that a man with such Sunday-school zeal had neglected his Sunday-school opportunities during his first three years of missionary activity in Missouri. That Welch was a Sunday-school enthusiast is evidenced by the fact that he labored under the American Sunday-School Union for twenty years. An example of the earlier Sunday-school zeal of both Peck and Welch was the organization of a negro mission Sunday-school in March, 1818, the first year after they entered upon their work in Missouri. A revival ensued, and the school grew into the First Negro Baptist Church of Saint Louis.

More Help from Without.

For a period of more than sixty years from the organization of the first Sunday-school, and for more than fifty years after the beginning of the labors of Green and Peck and Welch, the

Baptists in Missouri did not do any general organized Sunday-school work that was under distinctively Baptist auspices. The aggressive Sunday-school work of both Green and Welch was made possible by an interdenominational organization, the American Sunday School Union, with headquarters in Philadelphia and with a bible, tract and Sunday-school depository in Saint Louis. In 1845, eleven years after its organization, "the General Association so far recognized the American Sunday School Union as to become practically an auxiliary to that organization." Five years later, in 1850, the Sunday-school report of the General Association concludes with the following resolution: "That we have entire confidence in the books and co-operation of the American Sunday School Union and recommend to our churches to secure for their Sunday-schools a suitable and ample library from the depository of that society and the American Baptist Publication Society."

During the next fifteen years, until 1865, the reports indicate a discouraging Sunday-school condition, with less co-operation with the American Sunday School Union and a growing feeling as to the need for some kind of organized

Baptist Sunday-school effort. In the report of 1866, the following significant resolution was adopted: "That, wherever practicable, we will make our schools thoroughly denominational." In the report of 1867, is found this discouraging note: "The importance of Sunday-schools is realized by so few of our pastors and churches that your committee despairs of awakening a proper interest in a brief report." This report presented arguments for the Sunday-school, urged that all church members attend Sunday-school, insisted that Baptist literature be used in the Sunday-school, and recommended "that the moderator appoint a committee of six live Sunday-school members to organize and locate a Sunday-school board, whose duty it shall be to advance the Sunday-school cause in Missouri, and report at this meeting." The committee on board reported and the board was organized. This was the beginning of organized Baptist Sunday-school work in Missouri.

A Great Leader.

The man to whom must be given the credit of having led Missouri Baptists in their first general organized Sunday-school work, was Rev.

S. W. Marston, D. D. He began his work thirty-eight years ago, in 1868. During five epochal years he labored with marked ability and marvelous success. One is amazed at the amount and character and results of the work of this remarkable man. During the period of his Sunday-school activity, the number of Baptist Sunday-schools in the state increased from seventy-four to eight hundred sixteen. It is hardly credible that, in 1867, the forty-five thousand Baptists in the state had only seventy-four Sunday-schools, but such seems to have been the case. Doubtless the Baptists had many more than seventy-four Sunday-schools previous to that time, before the beginning of the period of Sunday-school decline. At any rate, in 1873, at the close of Marston's labors, there were more than eight hundred Baptist Sunday-schools in the state. About two-thirds of the thirteen hundred Baptist churches had Sunday-schools. Dr. Marston organized an auxiliary Sunday-school convention in each of the sixty district associations in the state. His was a work of organization as well as of instruction and inspiration. He was a prodigious worker and a tireless traveler. During each of the five years he was in this work,

he traveled more than 20,000 miles, delivered more than 300 sermons and addresses, attended more than eighty conventions and other meetings, and wrote more than 1,500 letters.

In 1873, Brother Marston became superintendent of state missions for the General Association, doing most effective service for three years. He resigned this work to accept an important position under the Government. Later he held important denominational positions. He had come from the East to Missouri, in 1865, to take charge of the Boonville Institute, and had left the schoolroom for the Sunday-school work three years later.

Beginning of Organization.

The beginning of Dr. Marston's work marked the beginning of effective organization. At the meeting of the General Association at Paris, at a Sunday-school massmeeting held on Sunday afternoon of the ninth of August, 1868, was organized the Missouri Baptist Sunday School Convention. A constitution was adopted and officers were elected, consisting of a president, nine vice-presidents, a corresponding secretary, a treasurer, and an executive board of seven

members. The Sunday-school board created by the association the year before had failed to accomplish the work for which it was designed, and it was dissolved at this meeting. The motto of the new organization was, "A Sunday-school in every Baptist church in Missouri."

The first annual meeting of this convention was held in 1869, in Columbia, August 6 to 8, immediately following the meeting of the General Association at the same place. This convention gave formal expression to the following sentiment: "While the convention encourages Sunday-schools in every church and desires to see all interested, still it has been observed that Baptist schools, when established and known as such, have been more successful than union schools, and it is recommended that every church as far as possible maintain a Baptist Sunday-school." The next annual meeting of the convention was held at the same time and place with that of the General Association, in Saint Louis, October 13 to 16, 1870. There seems to have been only one session, on Saturday evening, the fifteenth of October. There were reports of the work done, an address by the mayor

of the city, and a number of brief addresses by others.

So the work was continued from year to year with most gratifying results. Every year, the reports of the officers, and especially that of Missionary Secretary S. W. Marston, were cause for gratitude to God for his blessing upon the work. The work done by the convention through the secretary was foundational and permanent. The plan of organizing a Sunday-school convention in each district association, with president, secretary and treasurer and with each superintendent a vice-president, accomplished the following results: (1) Systematized the work; (2) placed responsibility upon individuals; (3) developed efficient local workers; (4) secured complete and accurate statistics. Each year a full statistical showing of the Sunday-school condition in all the district associations was printed in connection with a complete report of the proceedings of the annual state convention. Through the district conventions, Sunday-school zeal was developed, workers were encouraged and instructed, and both church and mission Sunday-schools were organized.

The great work of the Missouri Baptist Sunday School Convention cost about twenty-five hundred dollars a year, the money being procured through personal contributions, life memberships of twenty dollars each, annual memberships of five dollars each, collections on the field, and gifts from the American Baptist Publication Society. The first officers of this convention were the following: President, E. D. Jones, Saint Louis; corresponding secretary, D. L. Shouse, Kansas City; recording secretary, E. H. E. Jameson, Saint Louis; treasurer, L. B. Ely, Carrollton. Among others most prominent in the work during this period, were J. R. Yates, A. C. Avery, W. D. Sheppard, J. H. Luther, D. T. Morrill, R. S. Duncan, N. M. Givan, A. R. Levering, F. M. Fergason, N. J. Smith, William M. McPherson, George Kline, E. S. Dulin, W. R. Rothwell, and William M. Bell.

The work of the convention was continued with more or less success for five years after the resignation of Dr. Marston. This period as a whole was one of decline. After an interval of several months, the convention secured as missionary secretary Rev. D. C. Bolton, who did good service during the remainder of the year.

Brother Bolton was succeeded by Rev. John H. Phillips, of Illinois, who held the position two years, when he resigned and accepted a pastorate. In the report of the committee on Sunday-schools in the meeting of the General Association at Lexington, in 1877, are found these words: "We are encouraged to believe that our people are arousing from the apathy that has characterized them during the past few years, and the future is more hopeful." The report also urged that the general missionaries give more attention to Sunday-school work. At this time, the Sunday School Convention appointed Rev. M. L. Laws as corresponding secretary, on a salary of twelve hundred dollars, with the understanding that the whole amount was to be raised on the field. For more than a year, the convention had had no missionary in the field. Brother Laws did good work, and he made a good report at the meeting of the convention the following year, 1878. It seems, however, that he was not able to raise an adequate salary on the field and that assistance was obtained from the publication society, for he begins his report for 1880 with the heading, "Thirteenth Annual Report of the Corresponding Secretary of

the Sunday School Board of the Missouri Baptist General Association and General Missionary of the American Baptist Publication Society Co-operating Therewith."

Change in State Organization.

At the meeting of 1878, by concerted action of the General Association and the Sunday School Convention, the latter ceased to be, and the Sunday-school interests were committed to a Sunday-school board of the General Association. Thus closed the ten years of the official life of the Baptist Sunday School Convention. Thus began the ten years of the official life of the Sunday School Board, with headquarters at Mexico. Brother Laws was continued as corresponding secretary, in which position he served for nearly three years, making about four years of service for him altogether. During these four years, there was an increase of about fifty in the number of Sunday-schools, there being at the close of the period about five hundred schools with an enrollment of about 45,000. One of his biographers has this to say of M. L. Laws: "In this work he won the hearts of Missouri Baptists, and, in September, 1881, he resigned his

position as corresponding secretary, to accept the pastorate at Decatur, Illinois." In his Sunday-school work, it is said of him that "he evinced great mental acumen, executive ability and spiritual-mindedness." It is further said of him: "He had as clear and comprehensive a conception of the mission of God's Word as any man in the state."

After the resignation of Brother Laws, in 1881, this Sunday School Board continued its work for eight years, with varying degrees of success. The report of 1882 shows that the Sunday School Board had put a man into the field independently of any outside help, on a salary of one thousand dollars, half of which was to be collected on the field. This corresponding secretary found that it consumed nearly all his time to raise his half of the salary, and, after six and a half months, he resigned, on account of ill health in his family. The man was Rev. M. P. Matheny. He was succeeded by Rev. T. W. Barrett, who did not resign his pastorate, however, but did the work mostly by correspondence. The field work was done mainly by assistant Sunday-school missionaries, Rev. I. R. M. Beeson working in Northeast Missouri

and Rev. J. E. Norvell working south of the Missouri river. Brother Laws had had five assistants during his last year of service and three during the year before. Brother Barrett continued in the work less than a year, resigning in July, 1883, and he was succeeded by Rev. J. T. Williams, who did two months' work. For one year, the board did not have any one in the field. In October, 1884, Brother N. J. Smith, an active layman, was chosen as general Sunday-school missionary. "He promptly entered upon the duties of the position to which he was called, carrying to it his comprehensive understanding of the work and his devotion to it." The American Baptist Publication Society co-operated in paying the salary of the missionary. After two years of faithful, effective service, Brother Smith resigned, and Brother W. L. Boyer, another consecrated layman, was chosen to succeed him. In the report of the board of this year it is said: "The Sunday-school work has been prosecuted with gratifying success. The State Sunday-school missionary, Brother W. L. Boyer, has labored a great deal of the time in the most destitute portions of the state, and yet his collections of means to prosecute the work

are gratifying in every respect. The convention has reason to thank God for the raising up of this man, 'called of God,' as we believe, to his peculiar work."

Brother Boyer continued in the Sunday-school work for more than two years longer, under a somewhat different arrangement, making for him four years of service altogether. In the fall of 1888, the plan of Sunday-school missionary operations was changed from one general missionary to four, one in each of the four quarters of the state. Under this plan the workers for the first year were W. L. Boyer in Northeast Missouri, Rev. J. S. Buckner in Southwest Missouri, Rev. J. E. Denham in Northwest Missouri, and Rev. Joshua Hickman in Southeast Missouri. During the second year under this plan, the workers were the same except that Rev. W. A. Jones was the worker in Southeast Missouri. During the period of Brother Boyer's service, there was carried on, in connection with the Sunday-school work, an important colportage work, material aid being rendered by the American Baptist Publication Society, both in the Sunday-school and colportage work. For nearly five years, from April in 1891 to April

in 1896, no Sunday-school workers were in the field, and no general Sunday-school work was done except that done by the general missionaries. In 1889, the Sunday-school board had been abolished and its work given to the board of state missions, from that time until the present called "Board of State Missions and Sunday Schools." In October of 1895, this board recommended the appointment of two "strong, godly, consecrated men as Sunday-school missionaries, one to labor chiefly on the north side and the other on the south side of the river." These men were to raise all the money they could on the field. This recommendation was not carried out for the south side of the river, but, for the north side, Rev. M. L. Bibb was engaged. "Brother Bibb labored zealously and ably." For two years, during 1897-98, there was no worker in the field.

Period of Great Prosperity.

The year 1899 marked the beginning of another period of great Sunday-school prosperity. At the beginning of this year, Brother Charles Rhoads, an experienced layman, became Sunday-school missionary, and he labored most effectively for more than four years. He

brought to the position many years of successful experience as a Sunday-school expert in the State of Ohio. "He toiled with remarkable energy and a zeal worthy of all praise, holding institutes, organizing district conventions and gathering Sunday-school statistics, until 1903, when failing health compelled him to retire from active service." In the report of the Board of State Missions and Sunday Schools for 1899 is found the following: "About the beginning of the year, the board perfected an agreement with the American Baptist Publication Society by which they secured the efficient services of Brother Charles Rhoads, who, since the last of January, has been working in Missouri as Sunday-school missionary under the direction of our state board." In the report of 1900, are these words: "We think the Sunday-school has been comparatively neglected by us for a number of years, but we are glad to report that, under the efficient leadership of Brother Charles Rhoads, who is laboring under the direction of our State Mission Board, new interest and life is being manifested in all its departments. He reports that, during the year, he has held thirty-seven institutes, organized fourteen association-

al Sunday-school conventions, and made 203 addresses. The plan of Brother Rhoads is to get other people to work, and right well is he succeeding. During the year, 251 new schools were organized." The report of 1901 says: "During the year our efficient Sunday-school missionary, Brother Charles Rhoads, has labored very effectively in this most important department, and we are happy to say that we believe our Sunday-school work is in better condition now than it has been for many years." The report of 1902 expressed gratification at the progress made, and showed that during the three years of Brother Rhoads' labors, there had been a net increase of 620 schools with sixty thousand pupils. The report of 1903 says: "During the year, we suffered a great loss in our Sunday-school work by the serious illness of Brother Charles Rhoads, who was compelled to give up the work of Sunday-school missionary and return to his home in Granville, Ohio. During the years in which he labored with us, he showed himself to be a master workman and greatly endeared himself to us all."

After an interval of nearly a year, this work was continued under the direction of H. E.

Tralle, who resigned the pastorate of the Immanuel church, Louisville, Kentucky, to accept the position as state superintendent, entering the work the first of January, 1904. Here is an extract from the report of the Board of State Missions and Sunday Schools for the year 1904, as read by Secretary T. L. West at the meeting of the General Association at Chillicothe: "In this work, we are fortunate in having the co-operation of the American Baptist Publication Society and the Sunday School Board of the Southern Baptist Convention. The publication society, since they learned that Brother Charles Rhoads would not, on account of failing health, be able to continue his work among us, began to look for a man to succeed him. They were happy in securing for this place Brother H. E. Tralle, who, with great zeal and wisdom, is carrying on this work. The society pays the salary and expenses of Brother Tralle, so that he is giving his whole time to the work in our state, without cost to our board. The Sunday School Board is also generous to us. They pay the salary and expenses of Brother R. M. Inlow and allow him to give a good part of his time to work in Missouri without cost to our

board. Both of these are working under the direction of our Board of State Missions and Sunday Schools, according to a plan adopted by the board in regular session in Saint Louis at the beginning of the year. This plan includes, not only the making of Sunday-school addresses, but also the holding of conventions and institutes, the organization of Sunday-school conventions, and the gathering of Sunday-school statistics. We earnestly ask the co-operation of all our churches in this most important work."

The report of 1905 has the following: "It is for the making of more Sunday-schools and the improvement of those we already have that your board is laboring. In this labor we gratefully acknowledge the aid we are receiving from the American Baptist Publication Society in giving us free of cost to our board the services of Brother H. E. Tralle, who is laboring with tremendous energy and wisdom, giving all of his time to the Sunday-school work in this state. Brother Tralle reports during the past year, 365 days of labor; 27,531 miles traveled; 101 institutes and conventions assisted; 527 sermons and addresses delivered, and 658 professions of conversion under his preaching. We also express

our gratitude for the aid we are receiving from the Sunday School Board of the Southern Baptist Convention in the Sunday-school services of Brother R. M. Inlow, who gives a part of his time to work in our state. He reports 294 days of labor in Missouri; 158 institutes and conventions held; 91 sermons preached and 158 addresses, and 40 professions of conversion. We are happy to report that we believe our Sunday-school work to be in better condition than we have had it for a great number of years. Statistics show that we have more Sunday-schools than ever before, and we believe that they are doing better and more intelligent work. We recommend a continuance of the plan of co-operation in this work with out National Sunday School Boards."

Estimates and Summaries.

The first of May, 1906, H. E. Tralle resigned as state Sunday-school worker, to become one of the editors of the Central Baptist. At that time there were 1,300 Baptist Sunday-schools in Missouri with an enrollment of 100,000. In a biographical sketch of Brother Tralle in the columns of the Central Baptist, May 3, 1906, Dr.

J. C. Armstrong gave the following summary: "As state superintendent of Baptist Sunday-school work in Missouri for two years and four months, he traveled 55,000 miles, delivered 1,300 sermons and addresses in 300 institutes and conventions, wrote 300 articles for papers and 5,000 personal letters. Eight hundred conversions were reported in connection with the meetings. A permanent work of organization embracing associational conventions has been fostered and many local workers developed and stimulated. In connection with this he has been diligent in gathering statistics, covering the whole Sunday-school field. The institute idea has been developed and worked out in theory and practice as no one has ever done it before."

In the same issue of the same paper were the following words relative to Brother Inlow, field secretary of the Sunday School Board of the Southern Baptist Convention: "The field secretary for Missouri, Oklahoma, Indian Territory and other states, is Rev. R. M. Inlow, with headquarters at Kansas City, Missouri. Bro. Inlow has been with the board more than three years, and he is accounted one of the strongest men. He is an attractive speaker and he makes

friends for the board wherever he goes. A large proportion of his time is devoted to the work in Missouri."

Let us now gather up into a few sentences the essential facts of these one hundred years of history. For sixty years, from 1807 to 1867, there was in Missouri no organized Baptist Sunday-school work. During this time Baptist Sunday-school work was done by the individual local church, in many of which there were Baptist schools, by the general missionaries, some of whom gave considerable attention to Sunday-school work, and by Baptist workers under interdenominational auspices.

For one year, from 1867 to 1868, there was a Baptist Sunday School Board of the General Association. This board accomplished practically nothing except possibly to lead to something better. For ten years, from 1868 to 1878, there was an organization that was technically independent of the General Association, namely the Missouri Baptist Sunday School Convention. This organization accomplished a notable work, with Dr. S. W. Marston as leader for five years, and with Rev. D. C. Bolton, Rev. John

H. Phillips and Rev. M. L. Laws as the workers during the second five years.

For another ten years, from 1878 to 1888, there was what was known as the Sunday School Board of the General Association. Thus the work was made a constituent part of the work of the General Association, this Sunday School Board being co-ordinate with the State Board. The workers during this period were the following: Rev. M. L. Laws and five assistants, three years; Rev. M. P. Matheny, one-half year; Rev. T. W. Barrett, assisted by Rev. I. R. M. Beeson and Rev. J. E. Norvell, one year; Rev. J. T. Williams, two months; Mr. N. J. Smith, two years; Mr. W. L. Boyer, two years. During a part of this decade the board had no worker in the field.

For about seventeen years, from 1889 to 1906, the work has been done by the Board of State Missions and Sunday Schools, the Sunday School Board having been merged into the State Board. For about two years under this plan the work was done by Mr. W. L. Boyer and three others. For nearly five years there was no worker in the field. Rev. M. L. Bibb was the worker for one year. For two years there was

no worker again. More than seven years ago, in 1899, began a second great period of Sunday-school revival under Mr. Charles Rhoads, who labored most effectively for four years. He was succeeded in the work by Rev. H. E. Tralle, who held the position for two years and four months. For about four years Rev. R. M. Inlow has been also in the field, devoting part of his time to the work in Missouri.

A few words in general as to the financial support of the work. Experience seems to show that it is a difficult matter to raise a sufficient amount of money on the field to meet the expenses of the work, at least this has been true in the past, whatever may be done in the future. The great Sunday-school work that has been accomplished would hardly have been possible had it not been for the generous help of outside organizations. In the earlier history of the work substantial aid was given for many years by an interdenominational organization, the American Sunday School Union. During the past twenty years, or more, help has been received from the American Baptist Publication Society, to the extent of many thousands of dollars. During the past few years substantial aid also has been

given by the Sunday School Board of the Southern Baptist Convention.

The Plan of Work.

No account of Baptist Sunday-school work in Missouri would be complete without some specific word as to the convention idea. One could hardly overestimate the influence for good of the district associational organizations known as conventions. In each district association there is a Sunday School Convention, with a president, secretary and treasurer, each Sunday-school superintendent being a vice-president. This convention is a constituent part of the work of the district association, being organized in the first instance by the association itself, and its officers being elected usually by the association from year to year. This associational convention holds institutes within the bounds of the association and collects the Sunday-school statistics from the individual schools. The state worker organizes and encourages and works through these district organizations.

The plan is conducive to solidity and permanency and effectiveness. It magnifies the work and develops local workers. It has been en-

dorsed repeatedly both by the State Board and the General Association. It was inaugurated and perfected by Dr. S. W. Marston, and it has been in successful operation for nearly twenty-five years. It has been followed and fostered by all the state workers from the days of Marston until the present time, more particularly by M. L. Laws, Charles Rhoads and H. E. Tralle. There were two of these district conventions before Dr. Marston began his work, and before there was a state Sunday-school organization. One of these was in North Grand River Association and the other was in the Missouri Valley Association. Under the direction and encouragement of Dr. Marston, one of these conventions was perfected in every district association of the state, and the same was practically true under each of the other three workers above mentioned.

A study of this one hundred years of Sunday-school work in Missouri leads us to certain inevitable conclusions: (1) We must do *Baptist* Sunday-school work. It is ours to establish and maintain Baptist Sunday-schools, in which the Word of God shall be taught as it is understood by Baptists. We cannot leave this work to

others. (2) We must do *distinctive* Sunday-school work. No considerable Sunday-school progress is possible where the work is left altogether to the general missionaries and the local workers. (3) We must do *organized* Sunday-school work. There is needed a state organization of some kind, whether it be an independent Sunday School Convention, a Sunday School Board of the General Association, or the Board of State Missions and Sunday Schools, with auxiliary district organizations for the holding of institutes, the collection of statistics and the development of the workers. (4) We must do *general* Sunday-school work. The whole field needs to be covered. The work should be under the general direction of a state superintendent, with or without assistants, who shall report directly to the state organization and not through any secretary or other representative. (5) We must do *up-to-date* Sunday-school work. The state superintendent should be a man with the best gifts and the most thorough training. He should have exceptional executive and teaching ability. He should have practical experience in actual Sunday-school work and should be versed in principles and methods as exemplified in the best Sunday-schools of the time.

THE BAPTIST TREND IN MISSOURI FOR ONE HUNDRED YEARS.

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IF a party of hunters could be said to have trend who go into a forest at different times and places, camping as advantage or necessity admonished, taking such game as they could by any method known to the craft, yet by a sort of common method, crossing each other's paths frequently, meeting occasionally, going wherever fancy or favor led them—then might the early Baptists be said to have trend. The hunters might have general direction but it would not be apparent until they got through the woods. It is quite so with the bridlepaths made by our fathers a long while ago. We have journeyed a great distance, but what is the direction? Would a line drawn from the heart of Missouri Baptists through Old Bethel strike a New Testament church?

One hundred years is a long time, and many things have happened. But so little has been written, that one who would conduct a survey over the Baptist trail, may, by losing it, make utterly false deductions as to where a line would cross that zigzag path. For convenience let us divide the time into three periods:

1. *The Baptist Fathers,* 1806-1834.
2. *Organic Experiment,* 1835-1880.
3. *A quarter of a Century on the Way,* 1881-1906.

This division is handy because the second period begins with the organization of the General Association in 1835 and ends with the passing of a crisis which threatened the life of this general body. Before that time we can boast of but little order; since then we find but little confusion. Data concerning direction during the time has been gathered from characteristics of the leaders of the first period, from the movements of this general council during the second, and from men now living and familiar with Baptist affairs in different parts of the state for the third.

The Baptist Fathers, 1806-1834.

The early pioneers must be judged by the kind of leadership they followed more than the citizens of to-day, because the former were untouched by public sentiment, which frequently is blind to the faults of men and to the claims of truth. Religious leaders were everything to the pioneers. They were not brilliant men but they led the people, moulding thought and habits more than our leading men do now. The majority of such men of our persuasion came out of the great revival in Kentucky and Tennessee of 1800-1805. The ardor of soul-winning was on them. Many of their friends had come to the western territory and there was room for the preacher.

His education consisted chiefly in a great religious experience, a speaking acquaintance with the Bible as a whole, an undying devotion to what in Hebrews is called "first principles." In a few cases there was respectable familiarity with the Philadelphia Confession and with literature in general. He was a man of one book, usually in advance of the people about him, and could lead them—certainly to Jesus which was his purpose.

He came first to Southeast Missouri, then to the St. Louis district, and later to the Boon's Lick settlement, now Howard county. The Baptists spread out from these three centers like the leaves of a fan. His preaching was simple and direct, bearing upon the doctrines of sin and salvation. He insisted on immediate results for he might not come that way again. The Word was his only and quite sufficient authority, the local church a divine institution, adequate to all the demands made on it, essential to soul-winning and the perpetuity of the ordinances. His knowledge of modern methods was as defective as his loyalty to what he believed was sincere.

There was comparatively little co-operation among Baptists in the state throughout this period. Splendid efforts were made to enlist the district associations in different common enterprises; but those honorable bodies felt that destitution in their several localities was too serious to be neglected and their resources too limited to be wisely divided. The people followed their leaders for whom they cherished a sort of innocent veneration; the preacher was intent upon saving men and housing the precious fruits of his labors into soul-saving companies. We need

not go further than the preacher to find denominational trend.

Two distinct types of leadership appear among the fathers, one coming from the South, the other from the North. The former was doctrinal, the latter practical; both evangelistic. They were mutually corrective. Had there been no organizing genius the denomination would now be anti-missionary; had there been no doctrinaire the features of our face would be less prominent and not so well known. In Southeast and Middle Missouri the doctrinal prevailed; St. Louis was the spring of organic and aggressive movements. These men went everywhere preaching and organizing churches, impressing the people with such emphasis of Bible doctrine as they believed most imperative under the circumstances.

Both types of leadership were evangelistic; both had their following; but the doctrinal preacher had the majority. If it is safe to adopt the majority rule in this case and to infer the prevailing sentiment among a widely scattered people from the dominant spirit among their leaders, the Baptist trend among our

churches from 1806-1834 was *evangelistic with a strong doctrinaire flavor.*

Organic Experiment, 1835-1880.

The second period of our history begins in the smoke of ecclesiastical battle. The conflict was imminent, but not inevitable. Two clans of Baptists had grown up within the fold under the teaching of the fathers. They were not factions until a strong proposition was made to unite all forces under one name for better order in evangelistic procedure. This precipitated the solution; congenial souls flocked together. The two parties were about equal in numbers, 5,000 being in favor of organizing into a system that would reach all the churches and as many of the destitute places as their combined ability would permit, while 3,000 were against the system proposed.

On June 6, 1835, a constitution was adopted and the Central Society, now the General Association, set out on its journey of conquest. The opposition justified themselves on the ground that this was a man-made institution and would thwart the purposes of God and the efforts of the denomination in the spread of the Gospel.

Those who favored the new method believed the time was ripe for the exercise of common sense both in preaching the Gospel and in procuring unity in faith and effort. Both parties were determined and after the organization of the society they parted company. The shock of this disruption was felt in every quarter. Churches were divided, the majority by agreement holding church records and having choice of days for meeting. At this parting of the ways we must leave nearly one half of the brethren and come on with the superior force, for we are concerned with the great denomination as it now exists.

The promise of the Central Society was cooperation within the state in preaching the Gospel, or with doing in a better way what had been done from the beginning. The anti-system brethren ought not to have taken offense at this as the organization was of the simplest possible sort. They may have scented all that has followed since, and if they did we may forget their faults, for the present array of wheels within wheels is much more than "The System" contemplated and would have astonished its friends; besides this, Baptists have always shied at a machine, at least till they get used to it.

When once we were organized for the promotion of the Gospel within the state, other interests were pressed upon us and adopted into the family as it seemed wise. The first of these was home missions, followed many years later by foreign missions. However, many of our churches had contributed to this latter object before in a desultory manner, some as early as 1818. The Home Mission Society was organized in New York in 1832, a part of its plan being "a system of circuit preaching for the states of Missouri, Illinois and Indiana." It is but natural that this interest should early have found favor with us as it was co-operative; they came to help us do our work, under our direction. In 1844 the executive board of the General Association in commending the work of the Home Mission Society used a term that scared the brethren, "parent society." That the General Association should be the child of any society was a compromising and tantalizing implication, even if the facts about its organization strengthened that suspicion. It might be true, but our fathers didn't like to have it thrown up to them, and we have always felt that a board, a creature of the denomination, ought to have

better manners than to insinuate either by attitude, expression, compliment or request that it is more than a child. In 1846 the association chose to associate with the Southern Baptist Convention, as auxiliary to it. In 1869, after the Civil War, the matter of affiliation was dropped, out of deference to brethren of Northern sympathies who wished for a united body of Baptists. This left an "open door" to boards both North and South through which their agents came appealing for the work they had in hand, at home and in foreign fields.

The Sunday-school work was pushed among Missouri Baptists very early. In 1817 Rev. T. P. Green began the enterprise in Southeast Missouri, continuing with varying success for many years, notably in the counties of New Madrid, Scott, Cape Girardeau, Perry, Madison, St. Francois, Wayne and Stoddard. This now fat and flourishing child knocked for admittance into the family at various intervals but not until 1845 was any attention paid to it, and then only polite recognition. In 1866 a committee of this body "hailed with delight the organization of the Sunday-School Board of the Southern Baptist Convention and promised to sustain it

with prayers, sympathy and means." In 1878 this work was put into the hands of a committee selected by this body and from that time we have directed its movements.

In 1848 the denomination ordered the publication of a paper, The Western Watchman, but within a year the plant was destroyed by fire and the newspaper business became a private enterprise.

As early as 1843 William Jewell College was born in the hearts of Missouri Baptists, seven years before a brick was laid. The denomination could not hope for respectable perpetuity in the state without schools and colleges, so William Jewell soon became the "first-born" of the family. In fact, it enjoys the distinction of being the first institution conceived and projected by Missouri Baptists, after the General Association. Stephens College for young ladies was adopted in 1870, twenty years later. It might appear that we were indifferent to the education of our daughters; but William Jewell had an eye on the ministry, and many institutions of learning under Baptist control grew up during this time, the majority of them for girls. There were twelve of these, each having more or

less definite desires to shelter under the home-roof, but they have done little more than play with our children, and, alas! six of them are dead.

The purposes of our institutions kept heart and hand busy building, maintaining, correcting, enlarging. It was not all building, however. The main purpose of the central convocation was not neglected for anything. The familiar doctrines of grace were proclaimed with such tremendous vigor and fiery eloquence that scores were saved and churches sprang up in a night. This was the era of religious debate, doctrinal convention, advanced and more intelligent Bible exegesis, when Baptists and others became familiar with what we stand for, and why. Evangelism became more effective and orderly, our conceptions of the field grew to include all nations. We were organized to preach and perpetuate the Gospel at home and abroad.

The half century began with 5,000 co-operating Baptists and ended with 80,000. These, however, were not always harmonious in sentiment or unanimous in action. The Civil War broke right through our churches, yet the breach was soon healed, and the close of the period was

distinguished by another vigorous protest against organization—Baptists were still shying at machines—the market-wagons that carry the denomination's butter and eggs to town. The situation was almost identical with that of fifty years before; the attitude of the opposition an exact imitation of that assumed by the anti-system brethren. They deprecated, expostulated, protested and eventually departed, organizing "the Missionary Society of Missouri Baptists," with twenty members, on November 20, 1880. This society met the following year, but for some reason has disappeared—Flag and all—we hope for good.

Glancing at the whole period one cannot see much change in direction, although there has been great change in method, equipment, and effectiveness. A statement of the Baptist position in 1880 would differ but slightly from that of a half century before. There were still two parties, the aggressives and the conservatives, one reaching toward and planning for the future, the other doctrinaire and clinging to the past. But the majority was with the aggressive party so the denomination shifted away from the doctrinal to the practical. The Baptist trend

might be characterized as *orderly evangelism with a missionary tendency.*

A Quarter of a Century on the Way, 1880-1906.

This caption is not meant to insinuate that Missouri Baptists did not get started until 1880, or that they were not on the way before this time; but it does mean that there began with this period a general fellowship among the churches, and unity in common enterprises that have continued without interruption until now.

If the testimony of half a hundred ministers in different parts of the state is to be taken as evidence in this case, we are yielding to the witchery of a general down-grade movement which promises but little credit to the churches and less glory to Jesus our Captain. The tone of their evidence is decidely pessimistic. But the prophet is apt to get discouraged as he must ever lift the people up to God and the greater his load the less apparent his success. His conscience has ever been alarmed at spiritual obtuseness; woe the day when it is not! Perhaps if my fourteen questions had been submitted to

one hundred laymen instead of preachers, the testimony would have been more hopeful.

The evidence shows that less care is exercised in the reception of members than formerly, that modern methods gather many who know nothing of personal religion and are a decided contradiction to the Baptist contention for a converted church membership. The struggle is for members—to get them (to keep them as well, for discipline is a lost art, they say), bigness not fitness. This is a grave charge; if true it calls for complete and immediate readjustment, for Baptists cannot live without religion. Once "time and place" was a necessary ingredient of experience, mourners were "coming through" for years frequently, the back door stood open, while the front door was closed eleven months in the year. But when eighty per cent of the church comes through the Sunday-school, religious experience must lose some of the angularity of its features—less inquisition ought to attend better preparation. Do we yet practice regenerate church membership, is the question. Would a Baptist church receive any man who avowed no change of attitude toward the service of Christ? Certainly not.

Spirituality is decreasing among us, say they, and is indicated by lack of acquaintance with the Church Covenant, the cessation of discipline, neglect of spiritual oversight by the deacons and by the indifference to "church fellowship." "Spirituality" is an ambiguous term. If they mean the Church Covenant is not so well known as an instrument of writing, the same may be said of the Philadelphia Confession, but the contents of both are better known, being taught in Sunday-schools, young people's meetings and prayer-meetings. There are fewer church trials and exclusions. Yes, the older brethren are becoming less critical. There can be little doubt, however, that this age has pulled the church down from some of her pious exercises. The pulpit has become a platform, the church building is open many days in the week and the recluse is told to get busy. Whether the change from letter to spirit and from inward joy to outward endeavor indicates a loss or gain in spiritually, is a mooted question.

The testimony shows that there has been a decline in doctrinal preaching. Here is meant distinctive, differential, denominational peculiarities. Yes, because the tribes round about us on

the map are quite well aware of the limits of our territory and have felt the temper of our steel. The Sunday-school scholar learns much doctrine before he comes into the church and needs tuition in the service of Jesus more than in formal distinctions. Doctrinal preaching has not passed away—only the pugnacity of it. The truths taught by the Master and his disciples are more uniformly, intelligently and sweetly expounded than hitherto, and the pulpit is trying harder, succeeding better in leading God's people into the practice of the religion of Jesus Christ our Savior.

Another count in the indictment is that Baptists are becoming more liberal toward error, which is but another way of saying they are less tenacious of truth. There are more union meetings, pulpit affiliations, denominational courtesies—a Baptist preacher's library is filled with books from every whence. But is there evidence of yielding in any doctrine touching the trinity, the divinity of Christ, a converted church membership, believer's baptism, the inspiration and authority of the Scriptures or church policy? Baptist vindictiveness is becoming respectful toward the achievements of others. We may

well thank God and the fathers that there is no indication of a denominational stampede across the ancient landmarks, that there is no heresy plant in the state and not one of great influence in our ranks set for the overthrow of Bible doctrines or Baptist institutions. "Liberal" is a term hatched in the same nest with "Higher Criticism" and has no place in our vocabulary unless we admit that our predecessors have been stingy with the truth.

The testimony of the fifty men shows that the denomination has better leadership than it has had, and they were not speaking of themselves. The pulpit has become a platform, but the preacher has not yielded his leadership to another or retrograded in ability, only he has come closer to the people. With better facilities for training men, greater demand for such men, the work of the churches growing more complex and prosperous every year, and with the preacher urging tremulously for better things, one is compelled to admit a superior leadership. The successful pastor is doing more for the people; he must be ready like a doctor, have executive ability like a college president, be confidential like a father confessor, an expert financier, an ac-

complished conversationalist, an entertaining speaker, blameless in personal morals, and, above all, a religious leader. For these very things he is equipped. The church without him, or with a bad one, has more pain in the region of the heart than ever before. The demand for good men is on the increase because the pastor has magnified his office and made himself indispensable to the gathering, shifting and application of religious forces. Add to this captain his lieutenancy and you have a leadership equal to that of the standing army; a host of capable business men, Sunday-school superintendents, teachers, young people's workers, junior leaders, normal classes, young men's classes, the home department (and even the cradle roll), missionary societies, aid societies, mission boards, college trustees, boards of managers, editors, etc.—all these inspire our churches to more abundant and effective life.

There has been a decided change for the better in the matter of finances, both in method and liberality—the question carries two to one. Still there are many stingy men among us and many indifferent churches. Twenty-five years ago one column of figures was thought a sufficient ex-

ponent of our contributions; now we have nine. The minutes of 1880 show a total of $15,000; those of 1905, a total of $233,000. The list of contributors is becoming larger every year. Baptists are giving heart and hand in genuine sympathy to the hungry as did the Disciples of old. We have not yet attained or become perfect, but we must thank God and take courage.

An examination of the evidence will show that we have departed from the methods of our fathers but not from their principles. Church doors are opened wider and more frequently; discipline is not inflicted for the same offenses; spiritual exercises have become more practical; the preaching of differentiating doctrines has been superseded by instruction and exhortation to the service of Christ; asperity toward other peoples has retired for politeness; leadership is better and supplies more abundant. There is no serious talk about union with any body except our own non-cooperating brethren and lost souls. We are getting closer to other denominations because they are coming closer to us. The pure flour of Gospel truth is as highly prized as ever though it has been put through a modern pro-

cess, and it is certainly served in a greater variety of dishes which is sensible cuisinery.

Now let us take a hasty glance at this last period. The Baptist position in faith and practice has not changed and is more intelligently held by more people. The local church with its many departments is yet the seat of government. Our colleges, public and private, are full to overflowing. Our mission boards are sending out more men and money with better results. The spirit of harmony and fellowship is increasing. We are becoming better known at home and abroad. The leader is better equipped, the follower more willing. The season of organic experiment is passed. With hopeful faces and larger plans we turn to the future and humbly repeat the Scotchman's prayer: "Lord, keep me right; for if I ever get wrong I never will get right." The Baptist trend in Missouri to-day is, *world-wide evangelism with a purpose to love one another.*

THE GROWTH OF THE EDUCATIONAL IDEA AMONG MISSOURI BAPTISTS.

REV. JOHN P. GREENE, D. D.

THE GROWTH OF THE EDUCATIONAL IDEA AMONG MISSOURI BAPTISTS.

By John P. Greene, D. D.

ONE hundred years ago the Missouri Baptists thought little or nothing of education. They were few and unlearned. There were at that time *two* preachers, *three* churches, and *fifty* members. Prior to 1803 the struggle for existence occupied their minds and claimed their efforts. Existence was the great problem that had first to be solved.

In 1763 France ceded the Louisiana Territory, including Missouri, to Spain. In 1800 Spain receded the territory to France. Napoleon had dreamed of a western empire, but he awoke from this dream, and sold the territory to the United States in 1803 for $15,000,000.

During the Spanish and French rule Catholicism was the dominant religion of Missouri. Baptists had very little liberty. The restrictions imposed upon them by the Catholics hindered their growth and made them fearful. Missouri was a foreign land, under foreign and unfriendly rule. Immigrants came to the country but not in great numbers.

When the country passed to the United States in 1803 the Baptists could breathe freely. They were now under the Constitution, and religious liberty was guaranteed them. They now had a right to grow. The difficult problem of existence was solved by Providence.

In 1804 Lewis and Clark started on their exploring expedition. They left St. Louis, traveled up the Missouri river, crossed the mountains to the Pacific coast and came back in 1806, one hundred years ago. The report of their explorations revealed to the people of the United States the vast and rich territory which they had acquired. A thrill went through the hearts of the pioneers. Indeed the whole land trembled with excitement. Immigrants began to pour across the Mississippi into the new territory. Of

course the Baptists got their share of the immigration and began to increase.

With the opening of the territory, Baptists North and South began to think of missions in the far-away new land. Welch visited the country in 1804, but did not remain long. During 1816 J. E. Welch and John M. Peck studied in Philadelphia with Dr. William Staughton. In 1817 the Triennial Convention, composed of representatives from all sections of the country, met in Philadelphia. Welch and Peck had their hearts set on mission work in Missouri and the Convention appointed them as missionaries to this new land July 17, 1817, setting apart $1,000 for their support. Welch arrived in St. Louis November 21, 1817, and Peck December 1st the same year. St. Louis was a small town. But it was a hard field, a frontier town, full of American and English adventurers, Spaniards, Frenchmen, Indians—a mixture of Catholicism, paganism and sin. But the dauntless men of God went to work. They were full of zeal for souls, well educated for their day, and up-to-date in their methods. They preached, organized Sunday-schools and distributed religious literature. Not in St. Louis alone did

they work, but also in the region round about. Welch went into Northeast Missouri and Peck into Southeast Missouri, seeking to organize the scattered Baptists and to win souls to Christ. Three years later, in 1820, the Triennial Convention discontinued the mission. They thought that the money would be better spent on other fields. Our hindsight is better than their foresight. Welch went to Connecticut and Peck to Illinois, where he labored till death.

I find no trace of the "educational idea" prior to the coming of Peck and Welch. They were brimful of it. Baptists in the East and South were waking to the importance of education. These young men were in Philadelphia, the storm-center of Baptist education, where they could catch the spirit. In 1812 the Baptists here formed a "Baptist Education Society." In 1814 the Triennial Convention appointed Luther Rice to travel over the land to awaken Baptists on the subject of missions. He and Judson had gone out under the Congregational Board and had turned Baptist on the voyage. Luther Rice came back home to induce the Baptists "to hold the rope" for Judson and to send out other missionaries. When he entered on his mission he

found the Baptists very ignorant and concluded that the best way to interest them in missions was to educate them, so he made a *campaign of education. "Education the high-road to missions,"* was his idea.

Peck and Welch caught the spirit of Rice and brought it with them across the Mississippi. They founded a school in St. Louis and later another one near St. Charles. When Peck went to Illinois he started an academy at Rock Spring, which resulted in the founding of Shurtleff College, at Alton, in 1831. He was no longer a missionary in Missouri, but he was on the eastern border and never took his hand off Missouri. The college at Alton, on the eastern bank of the Mississippi river, only twenty miles above St. Louis, was a beacon light of education for Missouri. It inspired Missouri Baptists to found a college. All through the twenties and thirties Missouri Baptists were more or less interested in education. The idea of Luther Rice, brought into Missouri by Peck and Welch, did not die, could not die, but grew every year. All did not favor it; indeed some opposed it. But every year men came to Missouri that helped on the growth of the idea.

In 1832 William Hurley, an educated English Baptist preacher, came to Missouri. He threw himself into every progressive movement —Sunday-schools, missions, and education. The Baptist people were proud of him—pointed to him as their best educated man. One association appointed him to travel over the state and preach, to show the people, especially the Presbyterians, that the Baptists had at least one educated man in the ministry.

All through the thirties the educational idea among Missouri Baptists grew rapidly. Here and there men gathered and discussed the possibility of founding a Baptist college. Our people were very poor, indeed, all the settlers were poor. They knew that a college must be endowed and they did not see where they could get the money.

Finally in the forties the "idea" took shape. Dr. William Jewell of Columbia made a standing offer of $10,000 for a Baptist college in Missouri. The offer was considered by the General Association, and a committee appointed to report on the matter at the next meeting. The committee reported in favor of the idea, but against the feasibility of undertaking the work

at that time. Dr. Jewell's offer still stood. Finally in 1848 the General Association voted to take up the work. The college was chartered in February, 1849. On August 21st of that year the stockholders met at Boonville and voted to locate the school at Liberty and to name it "William Jewell College" in honor of the noble layman who made the generous offer.

Let it be remembered and never forgotten that this movement was started and carried into a reality by our laymen! Some of our preachers were in favor of it and advocated it with all their might; but the laymen were the most ardent friends of the movement, and persisted in it and carried it to a reality. Let it be remembered, too, that the mainspring of the movement was the desire to have an educated ministry. Our laymen have always believed in an educated ministry. But let us remember also that the idea of all, preachers and laymen, was to have a college where all our sons could be educated. They did not believe in separating the preachers from the laymen, in college. Pioneer preachers were men of the people. They took their place by the side of the laymen in all the work and sacrifices and dangers of pioneer life. It never

occurred to any of them that it should or could be otherwise. And we shall be wise if we cling to this sensible New Testament idea. So far, the college founded by them has continued as they began it, and it is safe to say that it will never depart from this policy. All our sons will continue to mingle in the halls and classrooms of William Jewell, a college by and for the Baptists of Missouri.

Unfortunately and unavoidably some dissatisfaction followed the locating of the college. Other places wanted it. Some Baptists of course did not want a college at all, and the dissatisfaction gave them an opportunity to make trouble. Very few of our people had any just conception of a real college. Many thought that a building, a small one at that, and one or two teachers, constituted a college. William Jewell College was regarded by many as a local institution. Of course it was not. Baptists all over the state helped to found it. The General Association of Missouri Baptists really and truly founded the college to meet the educational needs of the brotherhood of the state.

At length, after twenty-five years of thinking and planning, the educational idea of Missouri

Baptists materialized in the founding of William Jewell at Liberty. The enterprise was launched upon a more or less troublous sea. It has lived and moved forward.

The "idea" grew slowly at first. But when it once took form in William Jewell it increased rapidly, and soon become rampant. One college was not enough, not a drop in the bucket. People in all parts of the state became possessed with the educational idea, and proceeded to found institutions. The "idea" ran away with them. If they could have been restrained then, and their efforts confined to one great college for men and one for women, we should now be much better off. But there was no sane leadership, at least none strong enough to restrain them. District associations, towns, and groups of individuals proceeded to start colleges in all parts of the state, till we had a great number of struggling schools. All appealed to the brotherhood for support. All received pretty generous support in a local way. But the Baptists thus lost sight of the original idea, *one strong college in the state.* They divided their small resources and squandered years of time and thousands of dollars. The schools no doubt did a great deal

of good. Our rapid growth is largely due to their influence. But many of these local schools died, all of them that lived are still having bitter struggles, and to-day the Baptists of Missouri have no college strong enough to meet the present demands. It has also made it hard for us to concentrate our efforts. The ties then formed are still binding. Times have changed. The state schools have grown up and become strong. The means of communication have increased, so that an institution can not now be local, and does not need to be so. Then it required one or two days to travel fifty or sixty miles; now a student in any part of the state can reach William Jewell in twenty-four hours. Nearly every one of these colleges is now overshadowed by a strong state school in the same place. One little house and two or three teachers no longer stand for a college. There must be adequate equipment, library and laboratories and buildings, and many well-trained teachers.

Let me show how enthusiasm ran away with our people.

Here is a table that shows their educational activity:

1. William Jewell—Liberty...1849
   Founded by General Association.
2. Mt. Pleasant College — Huntsville 1853
   Founded by brethren in Randolph county, Died in 1882.
3. Lexington (for women) — Lexington 1855
   Founded by a company of brethren.
4. Baptist Female College—Columbia 1856
   Founded by good men in Columbia and Boone county. Now Stephens College (1870).
5. LaGrange College — La Grange 1856
   Founded by Wyaconda Association.
6. Grand River College 1859
   Founded by brethren in Edinburg. After ten years turned over to several as-

sociations — moved to Gallatin. Now an academy under care of William Jewell College.

7. Louisiana Baptist College—Louisiana 1869
Founded by a group of brethren. Afterward McCune College. Died in the eighties.

8. Hardin College—Mexico ..1873
Founded by Governor and Mrs. Hardin and others.

9. St. Joseph Female Seminary — St. Joseph.....1877
Founded by Dr. Dulin and other brethren. Died 1881.

10. Pierce City Baptist College — Pierce City 1877
Founded by four associations. Died 1905.

11 Southwest Baptist College—Bolivar 1878
Founded by Southwest Baptist Convention. Now South-

west Baptist Academy of William Jewell College.

12. St. Louis Seminary—Jennings 1871
By group of brethren. Passed into the hands of Dr. P. T. Blewett. Dead.

13. Mayfield-Smith Academy...1878
Now Will Mayfield College at Marble Hill.

14. Farmington College—Farmington .....Dead

15. Clarksburg College—Clarksburg .....

16. Webb City .....Dead

Think of it! Sixteen colleges in fifty years. And there were other endeavors not recorded here. In one decade, from 1849 to 1859, six colleges were founded by the Baptists of Missouri, and in the next forty years ten more! Surely this is education gone wild! Of the sixteen schools, seven are dead—a large mortality—two have become academies connected with William Jewell, leaving seven that are more or less alive, not one of them strong enough to do complete college work.

The "idea" of the fathers got away from them —it literally broke loose. There was no unity of purpose, no definite plan, and an imperfect idea of a real college. When William Jewell was founded, there was a very clear idea in the mind of a few men of what the Baptists needed, and of what they would do. But many of the brethren broke away from this idea, and there was a wild rush for the golden opportunity of starting a college. Did "the gold fever" of '49 sweep them away?

No doubt our denomination lost time and money through this unbridled enthusiasm, and what is worse, divisions were made, and strife engendered. For a long time, I think, we have seen our mistake, but we have not yet seen our way out of our troubles, nor the way back to the original idea. Perhaps we are slowly emerging into the light, through force of circumstances and the providence of God. The fathers started out, according to their own words, to *"originate an institution of learning for the Baptist denomination in the state."* It was their aim to forge one great thunderbolt of education, but it broke into sixteen little bolts, with noise enough, but with little effective force. We now

have no such institution as they prayed and planned for seventy-five years ago. William Jewell most nearly approaches their ideal. To-day we are numerous and rich—and have spent hundreds of thousands of dollars in education, not to *no* purpose, but not to the *right* purpose; not wisely, not with the best results. The "idea" is still unrestrained, but not rampant as in other years. Many wise brethren see clearly that we have wasted too much time and money. Institutions can not spring up now in every association and town as they used to. But we have not yet gotten back to the original idea. It seems that we can't get together, can't see eye to eye. All prejudice has not yet died, all personal interests have not been laid aside, and not all of us understand what is required to make a real college. But I think that we are facing the right way. No man with a burning desire to found another college in the state could get much of a following. But many of us are not sure we know what to do with those we have. And there are people hovering on the border of the state, and looking over with longing eyes, consumed with the desire to keep us out of our educational Land of Promise. Let us get back

to the original "idea" and work at it till we realize it.

The growth of state education will either force us back to the original idea or strangle the life out of our educational work, and the last state will be worse than the first, when we had no schools. It is not profitable to indulge in unreasonable hopes. The small college must have more money or die! The high school has all the money it needs. As it grows it can get more. Good teachers will go where they can get good salaries. How can we compete with these schools? Our people have been disappointed in some of our schools. They have been giving money to them for many years. Many of the schools they have supported have died, others they have supported are weaker than they were twenty-five years ago, and not one of them is what it should be.

Baptists will do as they please, and I am glad they may. But their liberty in school work has cost them dearly, and the end is not yet. They have been reasonably patient with one another —have suffered long and been kind. Perhaps it is beginning to dawn on many of them that the "idea" of the fathers was a good one—to

have a strong well endowed college, equal to the best—a strong literary institution and a strong theological institution combined in one, controlled by the Baptists of the state, and thoroughly dominated by the spirit of Christ. Time has eliminated some elements of the difficulty. There has been a holy evolution in our educational work. We may have to wait some time on this process of evolution. If we do, let us wait in patience and love.

The institution that embodies the educational idea of the fathers is now rapidly rising on the sight of our people, after a partial submergence of fifty years. It has passed out of the precarious stage of its existence and is sure to abide. But how long shall we have to wait to realize the full "idea?" How long shall the vision of our prophet-fathers have to tarry? *We* are standing on this spot to-day where Peck and Welch once stood and lifted up their voices for the Kingdom. They believed that education was essential to church work, Sunday-school work, mission work—indeed, to all the work of the Lord. They imparted this idea to the untutored but consecrated Baptists of this trans-Mississippi country. It fired their hearts. They nour-

ished it from decade to decade. Finally that noble soul, Dr. Jewell, was inspired to give form to the idea, and William Jewell College rose high on the hill at Liberty. About ninety years ago Peck and Welch uncaged this noble idea on the west bank of the Mississippi, and fifty-seven years ago it rested on "The Old Hill." How far they could see! The vision was from God! For a long time it has been obscured. May it come anew to us to-day—and in greater glory! God restore to us the prophetic vision of the fathers!

We need a strong college now more than our fathers a hundred years ago needed one. We have more to lose than they had, and more to gain. Our enemies are mightier than theirs. They contended with the ignorant and debauched. We fight against worldly and educated unbelievers. They were on the skirmish line, but we are in the heart of the battle, amid the roar of the great guns that make the foundations tremble. We are contending with the spiritual hosts of wickedness in the high places! The Catholics said the Bible should never cross the Mississippi. But our fathers brought it over and erected on this spot the first pulpit in this

territory that ever held an unchained Bible. Here they opened the Word first and set before the people God's plan of salvation. For a hundred years their children have enjoyed the heritage of their courage. To-day the Bible has other enemies. It is not a question now of transporting the Bible into new territories. But what is the Bible? Have we any Bible at all? How much of it is the word of God? Is its testimony concerning our Savior trustworthy? Did our Lord really rise from the dead?—and a host of other questions like these. It is foolish to say that these questions are silly. All the learning of the age is directed towards their solution. And we must answer them. In order to answer them correctly we must learn all that can be known about the Bible. Railing is not argument. Ignorance will not sustain us in the conflict. If we do not meet the issues of to-day, our children a hundred years from now may have no Bible, at least no correct knowledge of the Bible. Let us have a school where our laymen and our preachers can be equipped for their part in this struggle. We shall need strong men and fearless, men that love the truth, men of piety and learning, whom God can use

as he used the old prophets. In their day our fathers saw our day and provided for our needs. Why can't we in our day see the day of our children, and provide for their needs?

Having traced "the growth of the educational idea among Missouri Baptists" from the origin of that idea to the present time, and having endeavored to show how the successors to the pioneers departed from the original idea, I think it wise to consider present conditions and tendencies of our educational work, and the problems growing out of these, which will probably come up for solution during the next century. It is needless to say that I shall try to do this with fairness towards all, and prejudice towards none. I have gathered my facts from the histories of Duncan and Yeaman, and from the presidents of the schools. No two men would treat the facts exactly alike. I can scarcely hope to satisfy all. But as I have been asked to prepare this paper I shall do it as well as I can, with a sincere and unselfish devotion to our educational work.

Looking Toward the Next Century.

Three problems in education are before Mis-

souri Baptists as they look towards the second century of their history:

1. The first is, carrying out the plans of the fathers concerning William Jewell. This is the first school originated by the pioneers, and the only one in the state that was founded by their united efforts. It has grown steadily towards their ideal. Perhaps it has already grown beyond their expectations. But if they were alive now, they would have large views of their institution, for it was their purpose to make it as good as the best.

The trustees of William Jewell are facing the next century with great hopes of enlargement. They are now undertaking to add $1,000,000 to the assets of the college. Many new buildings are needed and a larger endowment is an imperative necessity. All the literary departments must be enlarged, and the theological course must be extended and strengthened. If the Baptists of the state will give their loyal support to the trustees in this movement, the ideal of the fathers will soon be realized.

2. The second problem that confronts us is the education of our daughters. Six years after William Jewell College (for men) was founded,

"Lexington Baptist Female College" was originated by several good brethren in Lexington. Afterwards it was turned over to the Association. Seven years after William Jewell was founded the "Baptist Female College at Columbia" was originated by good men in Columbia and Boone county. It was afterwards turned over to the district association. The founding of these two schools for women shows that our fathers were interested in the education of their daughters. Even before this time, as early as 1853, four years after William Jewell was founded, "Mt. Pleasant College" at Huntsville, was started, with favorable prospects. This was co-educational. We can read between the lines and see several things very clearly. Many of the brethren were displeased with the location of William Jewell; others were dissatisfied with the lack of provision for the education of women; and the division of opinion was so great that there could be no harmonious action.

Things went on this way, "every fellow for himself," till 1870. Lexington and Columbia and Mount Pleasant all claimed the patronage of the brotherhood. All were engaged in the education of women. With many vicissitudes

and struggles they did their work and achieved considerable success. But our wisest people were dissatisfied with the situation. These institutions were largely local and private, and the struggle for patronage caused more or less friction. Our people wanted one strong college for women patterned after William Jewell. Finally in 1870, at the meeting of the General Association, Second Baptist Church, St. Louis, it was resolved to have a state college for women, and the "Baptist Female College at Columbia" was adopted, and the name changed to "Stephens College," in honor of Mr. Jas. L. Stephens, who gave $20,000 towards the endowment of the school. We who did not participate in those events, wonder why the three schools, Lexington, Columbia, Mt. Pleasant, were not united in one. This union would have given the new school a magnificent start, and would have removed all rivalry. But we may suppose that they did the best they could—there must have been insurmountable difficulties in the way.

The adoption of "Stephens College" did not satisfy all the brethren. In 1873, Governor C. H. Hardin and his noble wife founded Hardin College, Mexico. It was their purpose to make

this a great school for women. Their gifts to the institution were munificent, about $100,000. A part of this, $50,000 (I speak from memory), was set apart for endowment. One-fourth of the income from this is used for current expenses, and three-fourths added to the principal. This provision will insure a large endowment for the college in the future.

Mt. Pleasant College died in 1882. Lexington is still alive, and is now enjoying great prosperity.

The situation now is this: We have three schools in the state for the education of women, Stephens, Hardin and Lexington. But Stephens is the state school for girls, adopted by the General Association in 1870. The college has had many vicissitudes and struggles during the last thirty-six years. The other schools have done a good work, have educated many noble women, and of course have many warm friends. On this account the Baptists of the state have not rallied to the support of Stephens as they were expected to do and as the friends of Stephens had a right to expect they would. It can be truthfully said, I think, that there is now no bitter jealousy towards Stephens. It has done

well in spite of the difficulties in the way, and is now more prosperous than it has ever been. What the outcome will be no one can say. But it now seems that the college will grow and develop into a strong institution. It is probable also that the other schools will grow, and Missouri Baptists a hundred years from now may have three strong schools for women. The friends of "Stephens" at this time are enthusiastic, and are preparing for larger things in the immediate future—a new and more commodious building.

3. The third problem is this: what will become of our other schools? La Grange was founded in 1858 by the Wyaconda Association. It is one of our oldest schools, and has done an immense amount of good. It deserves the respect, and I may say, *admiration* of the brotherhood. Perhaps no school ever did more good with such meager resources. Clarksburg was founded 1876 by a "stock company," made up for the most part of good Baptist brethren. It has worked on in a quiet way, as a local institution, but has done a great deal of good. Many good men and women have gone out from its walls. Will Mayfield College, Marble Hill, was

founded 1878 by Dr. W. H. Mayfield. It is located in a part of the state that very much needs its offices. Though it has done great good, we may safely predict for it a more useful career.

These three schools, all co-educational, have been and are now very useful. They have passed through many bitter struggles. Conditions have changed since they were founded. It seems plain to me now that they must have considerable endowment or the High Schools will drive them out of business. Can this endowment be raised? The schools are largely local, at least it seems almost impossible to interest the brotherhood of the state in their behalf. All our schools are so weak and needy that the friends of each can not be interested in others. But something ought to be done. Many plans have been suggested. "The Board of Education" was originated several years ago by the General Association to lead us out of our educational difficulties. But the board has no power. The schools are not owned by the General Association. The board has made suggestions from time time, but no one seemed disposed to accept them. So the problem has been left to solve itself.

Recently Southwest Baptist College at Bolivar, and Grand River College, Gallatin, have turned their properties over to William Jewell, to be conducted as academies. The trustees of these two schools saw no other way out of their difficulties, and of their own accord offered these properties to William Jewell. Of course this transfer was made with the consent of the associations that controlled the schools. William Jewell on its part has promised to do its best to maintain these schools as first-class academies. William Jewell has no money to give to the current expenses of these schools—it has not sufficient income for its own expenses. But with the help of private subscriptions and tuition fees, it is hoped that these academies can be maintained for two or three years, until the endowment can be raised. Does this movement on the part of these two schools suggest a way out? It may and it may not. In the first place, the other schools, being under the control of their own trustees, may decline to follow the example of Southwest Baptist College and Grand River, believing that they would better work out their own destiny. Again, the effort to conduct these two academies successfully may fail. Even

if they prosper for the next few years, it is a question whether endowment sufficient to insure their success can be raised. It is to be hoped that the Lord will so lead us that we may either "federate" our schools, on some wise plan, or help them in an independent way to greater strength and usefulness. The situation calls for wise, unselfish and harmonious action. Our schools should not be allowed "to live at this poor dying rate." Their past record entitles them to kind consideration and generous help. Neither should these schools be allowed to die —their death would be a great loss to our cause in work and money. But the fate of Webb City, of Farmington, of Pierce City, and of others, warns us of approaching calamity. Reinforcement must come to the weak schools—they can not hold out forever. The alternative is *endowment or death!*

I close with this statement of our educational resources:

	Endowment.	Other Assets.	Total.
1. William Jewell - -	$400,000.	$150,000.	$550,000.
(a) S. W. Baptist Acad. - - -		25,000.	25,000.
(b) Grand River Acad. - - -		25,000.	25,000.
2. Stephens - - - -	50,000.	125,000.	175,000.
3. Hardin - - - - -	75,000.	90,000.	165,000.
4. Lexington - - - -	- - -	40,000.	40,000.
5. LaGrange - - - -	7,000.	35,000.	42,000.
6. Will Mayfield - -	5,050.	20,000.	25,050.
7. Clarksburg - - -	- - -	15,000.	15,000.
	$537,050.	$525,000.	$1,060,050.

		Students.
William Jewell	J. P. Greene, President	450
S. W. Academy	J. W. Rucker, Principal	75
Grand River Academy	O. L. Wood, Principal	75
Stephens	W. B. Peeler, President	175
Hardin	J. W. Million, President	240
Lexington	E. W. White, President	140
LaGrange	J. W. Crouch, President	125
Will Mayfield	F. J. Hendershot, President	156
Clarksburg	Chas. C. Peters, President	60
	Total	1,496.

These facts were furnished by the presidents of these schools.

THE MONUMENT UNVEILED.

MONUMENT ERECTED ON THE SITE OF BETHEL CHURCH

*OLD BETHEL CHURCH.

By Mrs. A. Hildreth.

Old Bethel Church—as pilgrims to a shrine
  Missouri's children gather here to-day,
Where shaded by the poplar and the pine
  Its founders dreamless lie at rest for aye.
One hundred years ago its altar fires
  Were lit by those who struggled to be free,
And voices which now ring in angel choirs
  Proclaimed the dawn of Christian liberty.
The site remains although the walls are gone;
  Time spares few landmarks in his onward march,
A prayer or two and we must hasten on,
  But leave this tablet here 'neath heaven's arch,
We linger still, although the sound of praise
  Has ceased. The sun through frosted leaves wind-blown,
Is reaching backward, and he softly lays
  A golden touch upon the cold gray stone.

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* In Central Baptist, November 8, 1906.

ADDRESS AT UNVEILING OF MONUMENT.

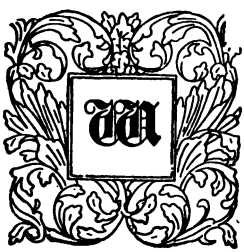
E. W. STEPHENS, LL. D.

E. W. STEPHENS, LL. D.

ADDRESS AT UNVEILING OF MONUMENT.

ADDRESS AT UNVEILING OF MONUMENT.

By E. W. Stephens.



E commemorate to-day a pivotal event in the history of mankind. This is the centennial not only of the organization of the first non-Catholic church west of the Mississippi river, but also of the death of ecclesiastical intolerance and of the permanent establishment of religious freedom in our country. For up to a brief period before Bethel church was organized, Protestant Christianity was forbidden in the Louisiana Territory and was not permitted until after the purchase of the territory by the United States in 1803-4, during the administration of Thomas Jefferson. Thenceforward for the first time there was to be no part of our beloved land in which men could be hindered from worshiping God as their consciences directed them.

This spot should therefore be forever sacred, not to Baptists only, but to all liberty-loving Americans, because here stood the church which led the vanguard in the final triumph of religious liberty in America, the battle for which had been begun by Baptists over a century and a half before, and waged with ceaseless vigor during all that period.

It had been just one hundred and sixty years since Roger Williams and John Clark had raised the standard of revolt against ecclesiastical tyranny, against the domination of the established church in New England, and the revolution then inaugurated had not stopped until it brought both civil and religious independence and freedom to our country.

Let it never be forgotten that it was Baptists who lighted the fires of religious liberty in America, and who, not in New England only, but in Virginia and Maryland and in the Carolinas and all the colonies for over a century of bitter persecution but unflagging heroism, kept up the fight until they stirred the consciences and patriotism of the people to the point of armed revolution. Let it not be forgotten that it was Baptists who led the way to American in-

dependence and the organization of the Republic.

Animated by the spirit first infused into it by Baptists, it has ever been the glory of our government that wherever it has had sway, even in its earliest history, when our people had just emerged from centuries of ecclesiastical domination, it has never proscribed any man or class of men for worshiping God as their consciences directed. It was Baptists who had that safeguard of religious liberty inserted as an amendment to our Constitution.

For twenty years after the close of the war of the Revolution the vast region west of the Mississippi lay under the ban of religious persecution and tyranny. But when the Louisiana Territory was purchased from France there came to this region an even greater blessing than political freedom, and to this country an asset more valuable than the acquisition of magnificent resources, and that was the guarantee by the American Republic of religious liberty to its people—the right to worship God as they saw fit, without dictation from any source. And to this guarantee more than even to her splendid physical possibilities or commercial energy or

educational progress has been due the marvelous prosperity and progress of the century.

Baptists were the pioneers of religious liberty west of the Mississippi as they had been east of it one hundred and sixty years before. As they had given this precious boon to the America of the East they were destined under the guidance and the blessing of God to give it to the America of the West.

The fact that they were enabled to do so by protection of the Government they had initiated and into which they had infused their principles and which they had done so much to establish, was a fitting reward to them for what they had sacrificed so much to accomplish.

If, as has been justly said, it was the raising of an American flag west of the Mississippi river that made a Baptist church possible in what is now Missouri, let it also not be forgotten that it was the raising first of the Baptist standard of soul liberty that made it possible for an American flag to be raised at all. If Baptists owe their origin in Missouri to the American Government it is in reciprocity for the larger fact that the American Government owes its origin to Baptists.

The Baptists were the pioneers of Christian education and Christian missions in Missouri and in the world.

The Baptist spirit is the pioneer spirit. It began with John the Baptist and has run through all the centuries. A vast majority of those hardy pioneers from Virginia and Tennessee and the Carolinas, who pressed forward to occupy this magnificent domain, were Baptists. Side by side in their simple log cabins were the rifle and the Bible and they were as familiar and as handy with one as with the other, and one was probably as often a weapon of warfare as was the other; for these pioneer Baptists were every ready to battle for the truth. They had family altars in their homes. They read the Bible at their firesides, studied it deeply, and were fond of discussing its truths, for they found in its sacred and precious promises solace and comfort in their loneliness. Their religion was their meat and drink. It was with them as they lay down at night and as they rose with the sun, and it echoed from the woodman's axe as it resounded through the solitude of the forests. It is no wonder that such devout people speedily organized churches and erected meet-

ing-houses in which to worship God. The picture of David Green and his small band of devoted followers gathering in the humble Baptist meeting-house on this spot nearly a hundred years ago was one that was to be repeated soon afterward in scores and hundreds of places in this great valley. From these humble beginnings, from these plain frontiersmen, who braved the perils and hardships of the wilderness, and, full of conscience, courage and consecration, took up the great work that confronted them, was to be wrought the mighty fabric of civilization in this great valley.

How brave and true and patriotic and devoted they were! The story of their sacrifices and sufferings reads like romance. The Bible was their handbook. They read it thoroughly and understood not its moral lessons only, but its doctrines, its philosophy and believed it implicitly and exemplified its teachings in their lives. There was no question about the orthodoxy of the primitive Baptists. They were sound to the core. They were deeply and aggressively religious. Side by side with the pioneer stood his devoted wife, vigorous, patient, self-sacrificing and ready to share with her hus-

band the terrible privations and perils of the wilderness. The world has no higher type of Christian manhood and womanhood than the pioneer Baptist man and woman. Is it any wonder that from such a race was to spring a great and prosperous commonwealth? As we enjoy today the splendid prosperity, the manifold conveniences and facilities of commerce and social life with which we are so greatly blessed, let us not forget the glorious men and women who a century ago blazed the pathway of progress in this western wilderness, and amid untold sacrifice made all we now have possible.

Standing upon this spot, with its pioneer memories thronging about us, we catch the inspiration of those pioneer days and again inhale their hallowed atmosphere.

The present domain of Missouri had an estimated population of less than 6,000 when David Green and his fourteen associates organized Bethel church. But within a few years the immigration to the Territory flowed in a steady tide and the population grew amazingly. Today Missouri has 4,000,000 of people and 200,000 Baptists. Our denomination has grown in a more rapid ratio than the population. What

will be the condition a century hence no imagination can fancy.

There was a wisdom and a fitness in the planting of the Baptist standard in this vast western region upon this spot. And we who have inherited this splendid legacy from our fathers have reason for gratitude and congratulation that they first unfurled their banner here, for surely in all this favored land there is no part of it with greater possibilities than our own beloved Missouri. In magnitude and variety of resources, in its soil, its climate, its minerals, its waterways, its location, it embodies a combination of attractions that has not a superior, if an equal among all the states of our Union. Bethel, not Boston, was located at the hub, for it was not far from the geographical center of our country.

Missouri is the very axis of our nation. Through its borders as through the Promised Land of old must ever stream the populations of all America, and as the land of the Bible was influential and strategic to wield its influence for all time because it was the pathway of the civilizations of Greece and Assyria and Egypt, so Missouri must be the most cosmopolitan of

states, the vital center of influence and power, because all sections of America must converge to it and diverge from it and must find a common home upon its soil.

Although since its organization it has grown from the twenty-fifth to the fifth state of the Union, and although it has attained a population and a wealth that is the wonder of the age, it has scarcely yet entered upon its real career of development. In the century to come it is destined to the attainment of a growth beyond that of which the present is even a prophecy.

Our forefathers chose wisely and well, and in the achievements of the past century in Missouri, Baptists bore no inconspicuous part. They are proud of the fact that they were the first to plant the standard of religious liberty in the West upon its soil; and prouder still that in the great work of its development they have had an honorable and honored share. This state could not be what it is but for the blessings of Almighty God upon the work which Baptists have here wrought.

We have reason for encouragement in pressing forward in the great work of missions, of education and evangelization, for no spot upon

the planet has a brighter promise, and from none is it possible for the electric cords of influence to reach more readily all sections of the world. Again let us thank God that our fathers chose this favored spot and that we are their heirs and their successors. Let us go forward to fields white for the harvest.

Holding as we do to the truth, so simple and yet so broad that no one, Pagan, Infidel or Christian, questions its orthodoxy there is no reason why we should not take Missouri for Jesus Christ. We need but the faith and courage of Caleb and Joshua to possess the land.

The year 1806, in which Bethel church was organized, was full of historic interest. A number of events had taken place which were to exert an important influence upon the destinies of our country and of mankind. Lewis and Clark were returning from their remarkable expedition to the Pacific Coast and there was thus being opened a wider vision to our whole country and to the world. The United States Congress and the Parliament of England about that time enacted laws forbidding the slave trade. It was a day of freedom, of missions, of onward move-

ment for the development, the disenthrallment and the evangelization of the human race.

William Carey had been in India about thirteen years and was arousing a strong sentiment for missions in all parts of christendom. Foreign missionary societies were organized between 1800 and 1806 in most of the states, and within a few years Luther Rice and Adoniram Judson were to start as missionaries to foreign lands and to be converted to the Baptist faith while on their voyage.

In fact, the beginnings of Baptists in Missouri were synchronous with the birth of missions in America.

And now, gathered as representatives of the 160,000 white Baptists of Missouri upon this historic spot, let us thank Almighty God for these pioneers of the faith, for their fidelity and heroism and for the legacy of devotion to truth they have left us. Let us thank Him for the gracious mercies and blessings of this century, for the souls that have been saved, for the gift of Jesus Christ, and for the splendid Christian civilization that has grown out of the seed sown a century ago.

To-day we erect this monument as an expression of our honor and reverence for those who have transmitted to us such a goodly heritage; and as we unveil it we utter the prayer that it may tell to future generations not only the story of loyalty and faith of those in whose honor it is reared but of the gratitude of their descendants and followers; and may this lesson and this history, may the triumphs of the Gospel in Missouri and in the world, may the blessings of Christianity, may our Heavenly Father's goodness to us and to our fathers, may the impregnable rock of Holy Scripture, may the hope of heaven and of meeting our fathers and Jesus Christ who redeemed them and us—may all these things inspire us to go forward with renewed energy to our work and not be content until, not only our beloved Missouri, but all America and all the world may bow down in reverence and honor to Him who is the Captain of our Salvation and to whom we will ascribe honor, glory and dominion and majesty and power now and evermore.

As Jacob, from a stone at Bethel, beheld a vision of angels ascending and descending a ladder which reached to heaven, so may we from

this Bethel stone, pillowing our heads upon God's promises, behold a vision of development, progress and glory greater than ever found place in the dreams of Jacob, and in this vision may we look beyond the things of time and sense, and through the open heaven see the risen Christ at the right hand of the Father and the spirits and angels of our fathers, ascending and descending before us, cheering us onward as we go hence to meet the unsolved problems of the coming century.

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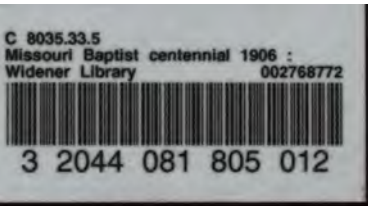
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